

America

October 18, 1952
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NATIONAL CATHOLIC WEEKLY REVIEW

Forecast of
fall and winter books

HAROLD C. GARDINER

Minor parties in
U. S. politics

JAMES L. HARTE



Chambers' *Witness*: views and reviews

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PURVEYORS TO THE VATICAN BY APPOINTMENT

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Catholic Youth Week

Truly shocking is the statement of FBI Director J. Edgar Hoover that "youth led the criminal army during the first half of 1952." The statement occurs in a message to NCWC's Youth Department, released Oct. 1, preparatory to Catholic Youth Week, Oct. 19-26. Persons under 25 were responsible for 55.1 per cent of all robberies, 60.2 per cent of all burglaries, 43.4 per cent of all larcenies, 69.4 per cent of all auto thefts. Behind these figures, says Mr. Hoover, "lie tragic stories of broken homes, immorality, adult delinquency and public apathy." Catholic parents have the teachings and sacramental life of the Church to help them in the proper rearing of their children. They have special aids like the Cana Conferences to enable them to cope with day-to-day problems of homemaking and parenthood. More than that—and this is the special emphasis of Catholic Youth Week—they have a multiplicity of Catholic youth organizations and programs designed to enable our youth to grow up into responsible, religious-minded citizens. The week has the twofold purpose of making the American people conscious of the great contribution of these programs and organizations to our national life and of the opportunity and responsibility they represent.

Red teachers in New York

The slow-moving investigation of New York public-school teachers suspected of being Communists has tended to justify the suspicions. The U. S. Senate subcommittee probing into subversive influences in our schools gave the inquiry a shot in the arm about a month ago. At that time eight teachers refused to reveal whether they were or ever had been members of the Communist party. Harry G. Albaun, associate professor of biology at Brooklyn College, admitted having been "sucked into" the CP in 1937 for a few years' comradeship. He also admitted that he had perjured himself on this score in 1941. Professor Albaun, who said that there were "about twenty" in the Brooklyn College Communist unit, became the first witness to testify that party members were told to "try to present the principles of Marxism" in their classes whenever possible. On Sept. 26 State Commissioner of Education Lewis A. Wilson upheld the right of New York's Board of Education to inquire of its employees whether they belonged to subversive organizations, to demand an answer and to dismiss all recalcitrants. Under the provisions of Section 903 of the City Charter, the board on Oct. 2 dismissed six teachers. The next day Saul Moskoff, assistant corporation counsel, reported that a total of 91 public-school teachers with alleged CP ties had been dismissed or forced to resign within the past three and a half years. Since he took over the investigative task in June, 1951, Mr. Moskoff said, he had unearthed evidence against 66 teachers. On October 6 the Board of Higher Education dismissed three college teachers. There is at last "activity in the

CURRENT COMMENT

bull-pen" preparatory to putting the anti-subversives Feinberg Law into action (AM. 3/22). It will be interesting to see how many more suspects the operations of that law uncover in New York public schools.

Hearings on the immigration act

As we expected, the President's special Commission on Immigration and Naturalization is discovering an impressive amount of opposition to the McCarran-Walter Immigration Act. The seven-member commission appointed on Sept. 4 (AM. 9/20) has held public hearings in New York, Boston and Chicago. It plans to visit nine more cities before submitting recommendations. Indications to date are that it will urge radical revision or even downright repeal of the recently adopted immigration law. In two days of hearings in New York City only two among fifty-one witnesses supported the new law. One of them, James L. Wilmeth, representing the Junior Order of United American Mechanics, opposed giving concessions to overpopulated countries like Italy. "The first thing you know," predicted the junior mechanic, "we'll be overpopulated ourselves." He didn't think that "humanitarian considerations have any place in our immigration policy." At the hearings in Boston a great American humanitarian declared otherwise. In a message to the Commission, Most Rev. Richard J. Cushing denounced the racist roots of the "lamentable national-origins theory," which was "openly and avowedly designed to virtually exclude from the United States people from Southern and Eastern Europe." The outspoken prelate described "the discriminatory and undemocratic features of the McCarran-Walter law" as "a grave potential threat to our domestic development and our international leadership." Catholic opinion is somewhat divided on whether approval of the McCarran-Walter Act involves concession on a question of principle. It is rather generally agreed, however, on the urgency of working for a better immigration policy than the one incorporated in that controversial measure.

Rough stuff on the hustings

Can you remember the dim, distant days of last September when it looked as if the Presidential campaign would be as mild as a cup of Sanka? When General Eisenhower was being badgered to "take off

the kid gloves?" When the doughty whistle-stopper in the White House was being kept under wraps? Now, a mere month later, rough stuff is the order of the day. To hear the Democrats tell it, the Republicans have achieved the miracle of batting .000 for twenty years. To hear the Republicans tell it, the Democrats have defied the law of averages by kicking around every ball hit at them since 1945—and in foreign affairs, since about 1915. Each party has been 100-per-cent right all the time. Their opponents have been miserable boobs when they haven't been disgraceful scoundrels. After the 1940 campaign, the late Wendell Willkie laughed off his charge that if F.D.R. were re-elected, we'd be at war by April 1, 1941: "It was a bit of campaign oratory." Maybe the idea is to make the campaign interesting and draw out the vote. For our part, the rough stuff only makes it less interesting and more confusing. So we suggest a little more moderation, gentlemen.

Large-family real estate

We can preach to our heart's content about the beauty of large families, but rearing them is tough going if parents cannot find a place to live at a rent they can afford. Real-estate men have the say, as a rule, whether such living space is available. Unfortunately, real-estate men are usually more interested in making a good profit than in providing adequate living space for growing families. That's why a real-estate man who thinks of human needs first and profits second deserves great credit. We congratulate Charles F. Vatterott Jr., past president of the Catholic Interracial Council of St. Louis, who is one of the two recipients for 1952 of the James J. Hoey Award for Interracial Justice. In 1940, Mr. Vatterott developed Mary Ridge, in St. Louis, a 100-home project dedicated to large families. In 1951, he developed the DePorres Subdivision in the same city and made it specially available to prospective Negro home-owners with large families. Both enterprises are on a non-profit basis. His largest development, in the City of St. Anne, is a fee-supported golf course open impartially to Negro and white alike. Mr. Vatterott can present a number of claims to recognition. The other recipient is Joseph J. Yancey, founder and director of the Pioneer Athletic Club, an interracial group that does

wonders for the young people of New York City. The records of both recipients point to the good that Catholic laymen can accomplish who translate their faith into living realities.

Disabled, not defeated

In former days, wars took care of their own wounded in a rather simple fashion. By and large, the lightly wounded recovered and the seriously wounded died. With modern medical techniques, however, the vast majority, even of the seriously wounded, recover. So a man who loses an arm and a leg can be returned to civilian life. But what can a man do, lacking an arm and a leg? He can become a physicist at the National Bureau of Standards and earn the Meritorious Service Medal for atomic research. That's what 27-year-old Dr. Lewis Spencer has done, according to the September issue of *Performance*, monthly publication of the President's Committee on Employment of the Physically Handicapped (Department of Labor, Washington, D. C.). His right arm and leg were cut off by a train when he was 12. Since then he earned an M.S. and a Ph.D. at Northwestern University and went on to the Bureau of Standards. *Performance* abounds in stories like that of Dr. Spencer. Every patriotic employer, every employer who has any thought for his fellowman, will ask himself seriously where, in his business, he can find employment for the handicapped.

Peace in the Port of New York

By the looks of things this will be one year when the bustling Port of New York will not be shut down by a strike. On September 19 the rank and file of the International Longshoremen's Association overwhelmingly agreed to accept arbitration of their deadlocked negotiations with management over a wage increase. The employers, represented by the N. Y. Shipping Association, had previously agreed to arbitration. The existing contract between union and management provided for a wage-reopening clause. It was obvious from the start of negotiations that the parties were too far apart to reach agreement. Both sides saw the folly of junking the entire contract and going through a costly strike solely over an adjustment in wage rates. That is the sort of good sense that appeals to the shipping and traveling public. Employers and unions are understandably allergic to submitting disputes over a new contract ("disputes of interests") to arbitration, though they are perfectly willing to arbitrate disputes arising under an existing contract ("disputes of rights"). Heretofore, however, a difference over a wage-reopening clause has not been generally regarded as a dispute of rights. It was the sort of issue which all hands were ready to fight to a finish. Hence the significance of the long-shore case. It extends the area of arbitration, and thus lessens the possibility of strikes. A similar policy has for the past several years reduced the number of strikes in the New England textile industry.

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"Nye" Bevan's victory

To headline readers it seemed that the Bevanites won a considerable victory at the annual conference of the British Labor party when, on September 30, they elected two of their people to "constituency" seats, displacing Herbert Morrison and Hugh Dalton. Actually it was only a minor success, and one that is liable to backfire on the Bevanites. Here is why. The British Labor party has about 6 million members. Of these almost 5 million are in the trade unions; 40,000 are in various cooperative societies; and the remainder—about a million—are in the so-called "constituency" parties. These last are mostly dominated by Socialist intellectuals. On the key executive committee, the unions have 12 of the 27 seats. The constituency parties have 7. Five places are reserved for women, elected by the whole conference. Two places go automatically to the leader and the treasurer of the Labor party in Parliament. The cooperatives have the remaining seat. Thus, Bevan's victory extended to only one segment of the Labor party—a segment which holds less than a fourth of the seats on the executive committee. Since the "moderate" followers of Mr. Attlee control all the other seats, Bevan is still a long way from power. In addition, his success in ousting the highly respected Messrs. Morrison and Dalton angered the trade unions and finally stirred them to action. Before the conference adjourned, the most powerful trade-union leader in Britain, Arthur Deakin, excoriated the Bevanites and told the 1,200 delegates that labor was mounting a counterattack against them. Since the unions are the backbone of the party, financially as well as numerically, that frank declaration of war marks in all probability the high point of the Bevanite tide.

U. S. UNESCO group on Spain

During the course of a three-day conference in Washington last week, the U. S. National Commission for UNESCO reiterated its opposition to the admission of Spain as a member of the UN Educational, Scientific and Cultural Organization. This group acts as spokesman of the various cultural interests in the United States for UNESCO affairs. The majority stand was at odds with a communication from Assistant Secretary of State Howland H. Sargeant stating that the State Department favored the admission of Spain to UNESCO. This action was also in contrast to the decision of UN's Economic and Social Council, which on May 21 declared it had no objections to the admission of Spain to UNESCO (AM. 7/26, p. 410). Although the National Commission is only an advisory body, this bizarre attitude sheds little credit upon the distinguished personalities composing it. UNESCO was founded with the professed objective of opening channels of communication of ideas. If, for political reasons, many still oppose Spain's membership in the United Nations, this point of view is not valid for a purely cultural organization. UNESCO has as yet manifested no ideological scruples about admitting

Communist states. This arbitrary and illiberal decision of the advisory commission has made it harder for the sincere friends of UNESCO to defend the organization from the violent attacks now being made upon it.

Rebuilding Korea

The UN Korean Reconstruction Agency (UNKRA) announced on October 2 that it would embark immediately on a large-scale relief and rehabilitation program in South Korea. Within the next nine months the Agency intends to spend \$70 million to help restore the country's wrecked economy. The money will go for foodstuffs, machinery, lumber, building equipment, fertilizers and school and laboratory construction. Originally UNKRA had intended to await an armistice before beginning reconstruction. The deadlocked truce talks, however, have destroyed any hope for peace in the immediate future. In the meantime, Korean fields are unproductive, industry languishes and schools and hospitals operate only with difficulty. Rehabilitating them should strengthen Korea militarily. It is, of course, risky to undertake reconstruction while the war is on. But the terrible plight of Korean refugees facing a bitter winter should prompt the UN to take that risk. As Msgr. Edward E. Swanstrom, director of War Relief Services NCWC, stated during his recent tour of key Korean areas:

There are hundreds of thousands of refugees in all the areas we've visited. The food ration has been very low . . . As a result the physical resistance of the people is poor. The shortage of warm clothing and blankets is very evident. Many thousands still are without adequate shelter.

Monsignor Swanstrom paid tribute to the efforts of the missionaries. They are doing "the most significant work" among the poor and orphans. UNKRA would have in them a ready-made channel for bringing its aid to the stricken South Koreans.

Come clean, Dr. Kerno!

As the seventh UN Assembly convened Oct. 14, the corridors buzzed with speculation about the diverting case of Dr. Ivan S. Kerno. The Czechoslovak diplomat was Assistant Secretary General of the UN for legal affairs. In that capacity he supervised the work of the International Law Commission, which produced the controversial Draft Code of Offenses Against the Peace and Security of Mankind. We have several times declared our opposition to this code (see AM. 8/30, p. 514). Dr. Kerno resigned his exalted post on Sept. 29, saying that he would "remain in the United States." On Oct. 1, the Czech Government denounced his treachery to the republic. In UN circles it is rumored that Dr. Kerno now seeks employment in the International Law Commission. This raises the question of his status in the United States. While we agree that the Government should be generous in granting asylum to ex-Communists, we likewise believe that they in turn should give what proof they can of their good faith. Dr. Kerno, for example, could reveal

the extent of Soviet influence in his department. How did it happen that the first draft memorandum on the Code of Offenses was prepared for the Secretariate by Anna Pauker's ex-envoy, Vespasian V. Pella? The mysterious Rumanian, since deceased, was not officially connected with the Secretariate. Who secured the inclusion of genocide in the Code of Offenses, despite the Assembly's defeat of a Soviet attempt in 1947 to include it? What U. S. organizations sought the assistance of Dr. Kerno in their endeavor to substitute the Code of Offenses for the Genocide Convention? Who paid the expenses of Dr. Kerno's trip to Madrid (AM. 8/30) when he defended the Code before the International Bar Association? We want to believe that Dr. Kerno deserves asylum. Candid answers to our questions would go far toward convincing us.

New persecution in Bulgaria

The destroying hand of Communist tyranny fell heavily upon the small Catholic community in Bulgaria last week. After a "public" trial attended only by correspondents of the Communist press, four Church leaders were condemned to death while 36 other persons, including priests, religious and laymen, received prison terms. The death sentence was passed upon Most Rev. Eugene Bossilkoff, C.P., Bishop of Nicopol, Rev. Kamen Vichev Yonkov, rector of the Byzantine Rite seminary in Bulgaria, Rev. Pavel Dzhidzhov of Plovdiv and Rev. Josaphat Andrej Shiskov, a priest of the town of Stalin (Barna). The charges were the usual ones, familiar since the trial of Cardinal Mindszenty. The condemned Bulgarian Catholics were "trained spies" in the service of the Vatican and the imperialist Powers "linked" with the Pope. For the rest of the world, however, this move only foreshadowed a new determined effort by the Communist satellite regime to bring the Church in Bulgaria under its complete domination. According to the October issue of *News from behind the Iron Curtain*, the Bulgarian regime has determined to force the Church to break off its relations with the Vatican and to set up an independent hierarchy. The question that American Catholics will ask is what action our State Department will now take. In a diplomatic note of April 2, 1949, following the sentencing of Protestant churchmen on similar accusations, the United States denounced the trials as a "perversion of the judicial process for political ends" and as a violation of the Bulgarian peace treaties guaranteeing religious freedom. Although today this country no longer has a diplomatic mission in Sofia, there are other means by which our Government can denounce before world opinion this new act of Communist oppression.

Stand-offish intellectuals

Disinterest of Christian intellectuals in politics was deplored at the sixth annual congress of Nouvelles Equipes Internationales, an organization of European groups and leaders dedicated to the principles of Christian democracy. Delegates from seventeen

nations meeting at Strasbourg Sept. 30-Oct. 2 discussed "The Strength and Weakness of Christians in Europe." Addressing the final session, Prof. Robert Houben, general secretary of the Belgian Social Christian Party, said:

There is a lack of political training among the Christian intellectuals. Political activity has not the slightest interest for them; they are proud of not interfering in it. But they do not realize that their freedom, their profession, their family relations, their lawful rights and duties . . . are determined by the results of political action.

It is understandable that the intellectual—the writer, the teacher, the lecturer—may feel no hankering for the dust and turmoil of the political arena. Yet his theories of the good society, to be effective, must be translated into legislation. And if intellectuals absent themselves from legislative halls and political activities generally, how do they expect to have any effect on public policy? Politics is a practical art in which politicians are expert. One of the prerequisites of its proper practice is a grasp of the over-all principles of society and the state. It is up to the intellectuals to bring these principles to bear upon hard-headed political action.

A two-language world

The little French town of Luchon has planned to take up the teaching of French to the children and grown-ups of Harrogate, in England. Harrogate will reciprocate by superintending the teaching of English in Luchon. This project is part of a scheme promoted by the "Monde Bilingue" movement in Europe, which aims to make compulsory from childhood the teaching of French in Anglo-Saxon countries and of English in French-speaking countries, thus creating a great bilingual area. The author of the movement, Captain Jean-Marie Bressand, believes that the other countries of the free world could be induced to settle upon either French or English as a universal auxiliary language, in addition to their own. He has gathered all sorts of distinguished support for his plan. It is endorsed by the President and the Prime Minister of the French Republic and the Foreign Affairs committee of the French National Assembly. On the European level, the Strasbourg Assembly has included the "Monde Bilingue" proposal in its program. The need of some general medium of understanding in the civilized world becomes more evident every day. It is equally clear that no single language, not even English, can hope to fill the bill. Possibly the bilingual plan is a solution, but it still leaves unsolved the problem of the "other language." French as a secondary world language is by no means universally popular outside of Europe, where Spanish and Portuguese are widely used. There still seems to be a case for the much-disputed proposal of an artificial auxiliary language, such as Esperanto or Interlingua. Meanwhile the "Monde Bilingue" might be a move in the right direction.

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WASHINGTON FRONT

Seattle—This was to be the Presidential year when no one would seek to make it an election by epithet. Adlai, the gentle Princetonian, would keep it clean and abjure abuse. General Eisenhower, that towering national figure, would (he said so himself) indulge in no personalities. Mr. Truman—well, you never could be sure about Harry, but maybe he had mellowed since 1948.

It seemed to work for awhile. Governor Stevenson always stroked Ike's fur with something like "my distinguished opponent" before slipping in the needle. The General eschewed barracks-room language and gave the Governor that "distinguished opponent" stuff right back.

But then Mr. Truman headed west and tore into the Republican nominee with such accusations as "falsification" and "slander" and "campaign of filth." On the first day, the General only countered blandly, but on the second he nailed the President as an "expert in demagoguery" and talked of "whole-hog" federalism, attacked "zealots," etc. Adlai still holds his tongue (as this is written) but the dear-hearts-and-gentle-people approach seems doomed from here on in.

Again we have proof that with the stakes high it seems almost impossible to keep anger and prejudice and emotion out of a Presidential election. The way might have been easier if Mr. Truman hadn't started plopping those mortar shells. Granted the sound reason at times for his indignation, he often has been in a class by himself for extravagant and unsupportable statements.

Hardly any campaign is without incidents to stir an emotional fervor which may or may not bear on the real issues. The topper this time was the Nixon case. It was certainly a matter of legitimate inquiry by the public, and yet for very large numbers it probably was settled on an emotional basis. Then came disclosures that Mr. Stevenson had also operated a private fund in Illinois. Mr. Eisenhower had caused a stir by most unlearned, or at least unthinking, praise of Cromwell—a name anathema to anyone with any knowledge of Irish history.

What do these things mean in votes? Inevitably, reflection on them runs back to the "Rum, Romanism and Rebellion" slur of the Blaine-Cleveland campaign of 1884. It's probably true that really intemperate language can backfire. The Republicans claim they've been helped by the Nixon affair. The gaucherie about Cromwell annoyed some people in Massachusetts; whether it would be enough to change votes is something else. There's probably no sure yardstick—as in most things political.

CHARLES LUCEY

UNDERSCORINGS

Agricultural and industrial training are the "forgotten stepchildren" in Catholic secondary school curricula, according to Rev. Joseph A. Coyne, O.S.A., writing in the *Catholic School Journal* for October. He lists five classes of vocational subjects: agriculture, business, industry and trade, homemaking, distribution (selling and merchandising). Among the causes of the neglect of agriculture and industry, Fr. Coyne cites ignorance of the value of these courses, a certain snobbishness and the bent of high-school curricula towards college entrance requirements.

► The Catholic Center at Ottawa has become in ten years one of the largest marriage-instruction services in the world, reports its director, Rev. Andrew L. Guay, O.M.I., in *RNS* for October 3. More than 65,000 people in many lands have taken its courses by mail. Within a year after the courses were translated into German, 10,000 people in Western Germany were using them. The courses—"Marriage Preparation" for engaged couples and "Marriage Fundamentals" for the married—are sent only to applicants recommended by a priest. The Center is the Extension Department of the Catholic University of Ottawa.

► Two Catholic educators have been elected to the new executive committee of the U. S. National Commission for UNESCO, states an Oct. 5 NC dispatch from Washington, D. C. Raymond F. McCoy, director of the Graduate School and dean of the School of Education, Xavier University, Cincinnati, was re-elected to the committee. He represented the National Catholic Educational Association on the commission. George N. Shuster, president of Hunter College, New York, representative for State and local governments, was also elected to the executive committee. Another Catholic on the commission is C. Joseph Nuesse, professor of sociology at Catholic University, representing the National Catholic Welfare Conference.

► A new Trappist monastery, dedicated to Our Lady of Africa, has been established at Minlaba, Cameroun, Africa. Seven Europeans and eight Africans form the first community. Ten are priests; five are postulants from Cameroun.

► *Voyage to Freedom*, published by the Lithuanian American Information Center, 233 Broadway, New York 7, is the story, in comic-book format, of the escape of three Lithuanian fishermen from their Communist-held country in July, 1951. C. K.

CORRECTION: In our Comment "Porgy and Bess as ambassadors" (10/4, p. 3), we attributed the quote, "If the opinion in Berlin is the same as it was in Vienna then *Porgy and Bess* will represent one of Uncle Sam's most successful cultural missions to date," to the Sept. 22 issue of *Time*. It appeared in that issue of *Newsweek*. Apologies to the latter.

Stalinism: 1952 version

When Premier Stalin announced on August 20 that the 19th Congress of the Communist party of the Soviet Union would open on October 5, Western observers started a guessing game about the possible purpose of this meeting. It was clear from Stalin's draft text of new statutes for the party and from his draft directives for the five-year plan that the Soviet Union was facing serious internal problems, both political and economic. Just what they were did not become clear until Stalin, on the eve of the congress, published a 25,000-word article on "Economic Problems of Socialism in the USSR" in the magazine *Bolshevik*. The article was immediately given wide circulation in Russia as a brochure.

From the copious excerpts published in the *New York Times* for October 4, as well as from the analysis by Harry Schwartz, the *Times'* specialist on Soviet economics, it looks as if Stalin has had to explain away some of the dogmas of Marxist-Leninist-Stalinist theory. In a totalitarian dictatorship, when the dictator finds that he cannot carry out the gospel he has imposed on the country, or that he no longer sees any advantage in carrying it out, all he has to do is to impose a new gospel. This he does under the guise of "correcting" the "misinterpretations" of those who have spent their lives analyzing phenomena in terms of the masters they were forced to follow.

Stalin chose an appropriate occasion to introduce his changes into Soviet theory. The regime had set up a "project of a textbook on political economy." As the last word on all questions involved, the Marshal put the brethren straight on a number of issues.

When Karl Marx wrote that labor producing material goods was superior to the kind of labor expended in military service, health protection and education, he was talking (according to Stalin) about functions in a capitalist society. This distinction has no place in the USSR. Similarly, Friedrich Engels' sweeping proposition that in a system of socialized production, production of goods for purchase or sale must be abolished, cannot now be applied in the Soviet Union. Stalin takes great pains to explain that "group-collective farm private property" and "the circulation of goods on the open market" (very un-Marxian phenomena common in Russia today) must remain for a while longer.

In fact, the promised transition from "socialism to communism" must await the fulfilment of "preliminary conditions" which (it seems) will take quite a while to realize. As usual, the first is "primary growth of production of the means of production"—the expansion of heavy industries at the expense of consumers-goods industries. Another is "to secure such cultural growth of society which would provide all members of society with omnilateral development of their physical and mental capacities . . ." "Omnilateral education" will enable all "to select freely a profession and not be shackled . . . to any one profession." Such education,

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as seems fairly obvious, will take a long, long time.

Internationally, Stalin "explains" the tensions between the "Socialist" and "capitalist" countries to his people in the palpably dishonest way one would expect. "Capitalism" operates on the "basic law" of "maximum capitalistic profits by means of exploitation, ruination and impoverishment of a majority of the population . . ." "Socialism" assures "the maximum satisfaction of the constantly growing material and cultural requirements of all society . . ." Britain, France, Germany and Japan will ultimately war with each other and with the United States, since all are engaged in trying to exploit each other. Socialist countries will not launch wars, except that here and there, perhaps, "the struggle for peace will develop in certain places into a struggle for the overthrow of capitalism," which is (of course) "imperialistic."

Stalin is sure that the "capitalist" world will fall apart because the "Socialist" bloc has quarantined a large area of world trade. He will try to woo our allies, we may be sure, into "solving" their trade troubles by coming to terms with the Soviet Union and its satellites.

Red defeat in Japan

While Peiping's so-called Asiatic Peace Conference ranted against the United States as the implacable foe of the people of Asia, Japan's electorate went to the polls on October 1. The Japanese dealt communism the most serious setback it has suffered in the Orient in the last seven years. In the country's first postwar elections as a sovereign state, not one of the 107 Red candidates won a seat in Japan's House of Representatives. By sweeping Premier Yoshida's Liberal party back into power, the Japanese voiced their approval of the pro-Western orientation of their country's foreign policy. They gave their Government the green light for a program of defensive rearmament against the aggressive designs of the very demagogues crying "peace" in Red China's capital city.

Of the 466 seats in Japan's powerful lower House, the body which elects the Premier, the Liberal party won 240, a loss of 45 seats as compared to its strength in the old House. The slack was taken up by the Progressives (who won 85 seats, a gain of 18) and the Right Wing Socialists (57 seats, a gain of 27). These two opposition parties favor Yoshida's international policies, though they seek "basic" revision of the security pact with the United States. The Left Wing Socialists and others account for 84 seats.

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Except for a handful of mayors and village headmen, the Communist party is therefore virtually without representation in the public affairs of Japan. In sharp contrast to the 3 million Communist votes polled in 1949, the Reds could muster only 837,000 of the total 35.3 million votes cast in this election. The Russian veto of proposed Japanese membership in the UN, the anti-Japanese tone of the recent Sino-Soviet agreement and the repeated violence of Japanese Communists seem to have cost the Reds whatever success they may have hoped for. For the present, the Kremlin's strategy has backfired in Japan.

The severe drubbing taken by the Communists is a vindication of the occupation policies. The United States can go on dealing with a Government which has chosen to remain conservative and reasonably pro-American even after the pressure of an army of occupation has been removed. We can ill afford to become too complacent, however, about our new Pacific ally.

The crushing victory of the pro-American ticket provides no infallible guarantee that Japan will not one day turn to an alternate neutralism. On the surface, the issue in the elections seemed to be clear-cut and uncomplicated—anti-communism vs. communism. Actually, the Japanese voters went so decidedly pro-West because the middle-of-the-roaders had no place else to go. The Socialist party is sharply split along right- and left-wing lines. The Progressives are similarly at odds among themselves.

A contest is brewing within the victorious Liberal party, in fact, between Yoshida and the vindictive former Premier Ichiro Hatomaya. The latter was once purged by order of General MacArthur and is now anxious to prove he can rise, as Premier, above the treatment received at the hands of the occupation authorities. He will contest Yoshida's position. If he wins, Liberal policies may take an extremely nationalist and neutralist turn.

Economic pressure may also encourage a growing anti-Americanism in some liberal and leftist groups. It is now fashionable to be pro-American because the Japanese know on which side their bread is buttered. When the war boom ends, however, Japan may have to do business with Red China, or starve. Much will depend on how the United States helps her ally solve this problem.

Morals in the market place

It is a discouraging commentary on the Catholic intelligence of a good many people in this country that at this late hour a bishop of the Church should deem it necessary to remind Catholics that they are not free to accept or reject the Church's social teaching. In an address to the Catholic Conference on Industrial Problems, at Portland, Ore., September 28, Bishop Francis J. Haas of Grand Rapids, Michigan, adverting to the duty incumbent on us to follow the Church's teaching on economic affairs, said:

How many men—Catholic no different from non-Catholic—have the effrontery to ask: "Why is the Catholic Church always meddling in industry?"

Now let me point out that such Catholics say in effect: "We will take part of what the Church teaches, for example, the Mass and the sacraments, but we will not take any of her social teaching." My comment is—harsh as it may sound—that such Catholics are only partial Catholics.

The Church does not, of course, "meddle" in industry. On more than one occasion the Popes have made it clear that they claim no special competence in technical economic matters. But they have likewise made it clear that they do have the right and duty to teach the moral law in so far as it applies to actions in the market place.

Only a man thoroughly infected with the secularistic spirit of our times would think of questioning such an obvious truth. The moral law covers all phases of human life, including those manifold activities by which men produce and distribute wealth. Were the Church to remain silent on the moral aspects of economic affairs, she would be derelict in her duty of preaching the moral law, whole and entire. She can never accept the popular slogan "Business is business," or the equally fatuous assertion that "whatever is good business is also good morals." Such sentiments are the quintessence of secularism.

The weakness of too many Catholics is that they play the economic game according to the rules they find prevailing on the field. That goes for labor leaders as well as businessmen. It also has some application to professional people—lawyers, doctors, dentists, educators—who often enough reveal an ignorance of the Church's social teaching which is astonishing in college graduates.

Although Bishop Haas did not make the point, it is likewise disconcerting to find that only in rare cases do such Catholics as are informed make any real effort to translate the Church's social doctrine into practice. If there is one doctrine which is fundamental in the Church's teaching, for instance, it is her insistence on the family living wage. Admittedly, that is not an easy doctrine to apply in a country where even trade unions seem content to bargain for a family of four—father, mother and two children. But no Catholic businessman or labor leader should rest satisfied until some solution has been found.

In *Quadragesimo Anno*, the late Pope Pius XI praised the efforts of certain European employers to adapt wages to family needs. If the present Pope were minded to confer a similar accolade today, he would experience some difficulty in finding American Catholics worthy of the honor. Meanwhile more married women in the country are working outside the home than ever before—and most of them are not working for pin money.

Too many Catholics in business and labor need voices like that of Bishop Haas to shake them out of their complacency.

Chambers' Witness: views and reviews

Charles Keenan

WHEN WHITTAKER CHAMBERS' best-seller, *Witness*, was published toward the end of last May, I became interested in reactions to it on the part of the book reviewers. After reading some twenty reviews, I thought I could see some kind of pattern emerging. The reviews included those in the *Catholic World*, *Commonweal*, *Freeman*, *American Mercury*, *Saturday Review of Literature*, *Atlantic Monthly*, *New Leader*, *Reporter*, *N. Y. Times Book Review*, *N. Y. Herald Tribune Book Review*, *Time* and *Newsweek*. While this article was on the stocks, the October issue of *Social Order* came in, with a review by Douglas Hyde, British ex-Communist, now a Catholic.

Most of the reviewers felt that Chambers emerges from the book as a courageous and sincere, if tortured, soul. There was pretty general agreement that in the Hiss-Chambers case, Alger Hiss was guilty as charged. Many reviewers, even among those who disputed sharply Chambers' views on religion and the New Deal, voiced their disgust at the character-assassination attempted against Chambers by certain partisans of Hiss. Discussion of the book turned mainly, not upon the facts of Communist espionage in Government circles as set forth by Chambers, but on his own ideological position.

GOD AND MAN

Central to the discussion were two positions Chambers took. The first position is philosophical and theological. Communism, for Chambers,

... is the vision of man's mind displacing God as the creative intelligence of the world. It is the vision of man's mind, by the sole force of its rational intelligence, redirecting man's destiny and reorganizing man's life and the world. It is the vision of man, once more the central figure of creation, not because God made man in His image, but because man's mind makes him the most intelligent of animals (p.9).

Running all through the book is this antithesis: communism as man without God, freedom as man under God. And unless man returns to God, communism is bound to triumph.

Such a position provoked the fire of many reviewers. Said Sidney Hook, in the *New York Times Book Review* (May 25):

The view that man must worship either God or Stalin faces many formidable theoretical difficulties and has the most mischievous practical consequences. . . Not a single policy about empirical arrangements in human life can be logically derived from transcendental religious premises or from propositions of rational theology.

As we go to press, Whittaker Chambers' *Witness* is on the best-seller lists for the nineteenth consecutive week since its publication. Its appearance last May provoked lively comment from Right and Left. Now that the dust has had time to settle, Fr. Keenan, S.J., AMERICA's managing editor, thinks a round-up of the opinions expressed may prove instructive.

And Marcus Duffield, in the *N. Y. Herald Tribune Book Review* (May 25), wrote:

To Mr. Chambers the question is whether communism will destroy us before religion can save us. Our additional bulwark, the good common sense of the American people, does not figure in his thinking.

As Catholics we agree with Chambers that the struggle against communism must be fundamentally a religious one. We shall be well advised, however, to delve a little deeper into Chambers' concept of God and of man's relation to him.

In some of the most moving pages of his book (pp. 81 ff.) Chambers tells us of his search for God. Sickened at heart by the story of the great Stalinist purges of the party in Russia, he began, towards the end of 1937, to find a desperate want in communism. There was an unsatisfied longing in his heart. For what? Could it be for God? God was only a vague idea to Chambers. He had been brought up almost without religion. Yet in a blind way he began to pray, groping after the God he hardly knew. He did not at once find God, he tells us, but he did find in prayer a peace that nothing else could give him.

Meanwhile two convictions were growing and battling in his mind. One was that he must abandon communism. The other was that he could not do so; it was "the impossible return." One day, as he was coming down the stairs in his house on Mount Royal Terrace in Baltimore, the question suddenly grew sharper in his mind, and he thought: "You cannot do it; no one can go back." And then—

As I stepped down into the dark hall, I found myself stopped, not by a constraint, but by a hush of my whole being. In this organic hush, a voice said with perfect distinctness: "If you fight for freedom, all will be well with you." The words are nothing. Perhaps there were no words, only an uttered meaning to which my mind supplied the words. What was there was . . . an awareness of God as an envelopment, holding me in silent assurance and untroubled peace (p.84).

This was the turning point. "I no longer groped for God; I felt God. The experience was absolute." In that moment, Whittaker Chambers "knew that I had promised God my life, even, if it were His will, my death."

Though Chambers sought and received baptism and confirmation in the Episcopal Cathedral of St. John the Divine in New York, he did not become an Episcopalian. Yet he felt the need of some community of worship. He writes (p.482):

... I had not changed from secular to religious faith in order to tolerate a formless good will vaguely tintured with rational theology and social uplift. I was not seeking ethics; I was seeking God ... I was seeking a community of worship in which a daily mysticism (for I hold that God cannot be known in any other way) would be disciplined and fortified by an orderly, and even practical, spirit and habit of life and the mind.

Finally he joined the Quakers, who eschew form and ceremonial in worship in order that each individual may seek God in silence.

One other facet of Chambers' religious belief must be touched upon. For *Time*, January 6, 1946, he wrote an essay on the Protestant theologian Reinhold Niebuhr, from which he quotes liberally in *Witness* (pp.505-507). If anyone wishes to know what were his mind, mood and character shortly before the Hiss case, Chambers says, let him read the Niebuhr essay. In that essay he had written:

Karl Barth had said: "Man cannot define God by talking about man, in however loud a voice. God is *ganz anders*—wholly different." (Religion is not ethics or social reform.) Kierkegaard had asserted that, between man's purposes in history and God's purposes in eternity, was "an infinite qualitative difference."

Later, during the grand-jury hearings that led to the indictment of Alger Hiss for perjury, a mistake on the part of an Eastman Kodak expert made it seem, for a while, as if Chambers' microfilm story were a sheer fabrication. Chambers was overwhelmed. Wandering in a daze around the streets of New York, he thought of Kierkegaard:

Kierkegaard had, of course, been right. "Between man's purposes in time and God's purpose in eternity, there is an infinite qualitative difference." I had sought to bow to God's purpose with me to the point of my own destruction. By my acts in the world of time, I had succeeded only in transgressing God's purpose. By informing against the conspirators, I had misunderstood God's purpose, and God was making that clear to me ...

On such premises it would be difficult indeed to construct a theory of society or a social philosophy. Chambers offers us no criterion by which to distinguish the legitimate activity of government in promoting the public welfare from the encroachments of the Socialist "ice cap." He draws inspiration from Barth, Kierkegaard and Dostoyevsky. But, in the almost 800 pages of his book he does not mention the great encyclicals of Leo XIII, Pius XI and Pius XII on reconstructing the social order. He can hardly have been ignorant of these, for he mentions (p.481) that he wrote the cover story for *Time* (August 16, 1943) on Pius XII.

Given the divorce between religious belief and social life to which he subscribes, one can only conclude that

Chambers would reject the Church's position on their close relationship. He seems to regard communism solely in terms of its tyranny over the individual soul, not (as the Catholic Church views it) in terms of its vicious distortion of social order. As far as one can make out, Chambers has no social philosophy whatever. So long as society gives him freedom to lead the kind of religious life he feels called to—an individualistic, nonsocial, "inner" religious life—he seems content.

MAN AND SOCIETY

Chambers' second position—his socio-political creed—may be gathered from the following quotations:



I saw that the New Deal was only superficially a reform movement ... the New Deal was a genuine revolution, whose deepest purpose was not simply reform within existing traditions, but a basic change in the social and, above all, the power relationships within the nation ... (p.472).

The simple fact is that when I took up my little sling and aimed at communism, I also hit something else. What I hit was the forces of that great Socialist revolution, which, in the name

of liberalism, had been inching its ice cap over the nation for two decades. This is not a charge. My opinion of that revolution is not at issue. It is a statement of fact that need startle no one who has voted for that revolution in whole or in part, and, consciously or unconsciously, a majority of the nation has so voted for years (pp.741-42).

This general indictment of the New Deal was sharply challenged by many of the reviewers. Granville Hicks (*New Leader*, May 26) asked: "If we fear the concentration of power in the hands of business and wish to balance the power of business with the power of government, are we to be classed as potential Communists?" And Arthur Schlesinger Jr. (*Saturday Review*, May 24) asserted:

To say that the New Deal—an eclectic, unorganized popular reaction to the intolerable evils of an unstabilized capitalism—was a social revolutionary movement is to play with words. The principles of social welfare are indigenously American ...

William Phillips, in the *American Mercury* for June, said:

When Chambers goes so far as to say that the New Deal represented a form of revolutionary socialism, he is really making a gift of a good part of American life and thought to Stalin. And Stalin is delighted with such bequests, for the chief strategy of the Communists today is to convince the American people that communism is another name for democracy and social reform ...

On the other hand, John Chamberlain, in the *June 2 Freeman*, seems more sympathetic to Chambers' point of view:

For the truth is that most of us who came off the college campuses of America in the 'twenties and 'thirties succumbed to the evil of collectivist thinking in little, comfortable ways. We were the Fabians. We were the lukewarm. Whittaker Chambers . . . was never lukewarm. Nevertheless, in his journey to the end of night and back again, Mr. Chambers described at high-voltage intensity the arc of experience that has been universal to a generation.

And Chamberlain later speaks of "the perversity of the so-called 'best people' who cannot get it through their skulls that Chambers believes in saving the American heritage."

Chambers' pages on liberalism and the New Deal draw from Douglas Hyde the warning, aimed at Catholics, that

. . . a possible result of the publication of this book could be the damping down of all reform, of every attempt to improve the existing social order, on the ground that every move toward

reform is just part of a Communist-inspired revolution.

Mr. Hyde goes on to make his own stand clear:

I believe with Chambers that liberalism has often been made an instrument of socialism: indeed, I would say that the liberal agnostic paved the way for the Communist. But not everything done in the name of liberalism is necessarily part of the "ice cap" . . .

It is possible to create a situation in which the man who urges the application of the principles enunciated in *Rerum Novarum* and *Quadragesimo Anno* is denounced as a "Red."

We shall not defeat communism simply by defending the *status quo* against all change.

Whittaker Chambers has been a courageous "witness" against the most insidious evil threatening the free world, which owes him a debt of everlasting gratitude. But he is hardly a safe guide in the equally necessary task of promoting social justice and social charity and thereby winning the day from communism.

Minor parties in U. S. politics

James L. Harte

THE TWO-PARTY POLITICAL SYSTEM in the United States provides the strong core of our form of government. On November 4, the American people will elect to office the standard-bearers of one of the two major parties. Yet, in many sections of the country, the voters will have a much larger selection of candidates for whom to cast ballots. At least a dozen minor parties are offering candidates for the highest offices in the land.

The total vote of the splinter parties is seldom large. Rarely has one of them gained any electoral votes. Nevertheless, minor parties have on occasion turned the tide in national affairs.

Splinter parties, in the main, are born of dissatisfaction. When the causes of dissatisfaction disappear, the parties disappear with them, although, as in the 1912 election, their impact both on American political thought and on our national political affairs has been significant.

The strongest bid of any third party in American history, and the one most familiar to voters, was that made in 1912 by the Progressive party, spearheaded by Theodore Roosevelt in a split from the entrenched Republican party. It won 88 electoral votes, and actually ran second, ahead of the regular Republican but behind the winning Democrat party. The sweeping electoral-college victory of Woodrow Wilson in 1912 was caused by the Bull Moosers. In State after State

Ours is a two-party political system, but Americans have long been accustomed to finding other parties on the ballot besides the two major ones. Mr. Harte gives us an idea of the number and variety of these minor parties, and the influence they have exercised. For some twenty years a newspaperman, he now devotes himself to free-lance writing.

they pulled enough popular votes away from the parent GOP to let the Democrats win.

Of all the minor parties, running the gamut from Vegetarian to Greenbacks, those to adopt the "Progressive" label have had most influence. The great American "Progressive party" was that of the La Follettes, legally incorporated as the League for Progressive Political Action. In the election of 1924, when it ran Robert M. La Follette for President, it polled the highest minority party vote in history, just under five million votes. This was more than half the eight and a half million polled by the defeated Democratic nominee, and almost a third of the fifteen million polled by winner Calvin Coolidge.

Some observers figured that the Progressive party of 1948, whose nominee was the frustrated New Dealer, Henry A. Wallace, would be as formidable a threat to the two major parties as La Follette's party had been. Many students of political history believed that the combined strength of the Progressives and the Dixiecrats would upset the balance and insure a Republican victory. This reasoning proved false, although the total vote of third parties—chiefly the Progressive and Dixiecrats—ran to 2.75 million. The Progressives, polling more than a million popular votes, won no electoral votes, while the Dixiecrats, with fewer votes, won the 38 electoral votes of five States.

The Progressives are with us again this year, offering a program calling for immediate disarmament and for "cooperation" with Soviet Russia. The party's Presidential candidate is a perjury-convicted San Francisco lawyer, Vincent Hallinan. His Vice Presidential running-mate is a former California Negro newspaper publisher, Mrs. Charlotta Bass. Wallace, the 1948 candidate, has repudiated the party as "a Communist front," and it is doubtful if this mongrel outfit will have much influence on the election.

HARDY PERENNIALS

Most of the splinter parties of 1952 are not new to the political hustings, among them being the Socialists, the Prohibitionists, the Vegetarians and the Greenbacks. The Prohibitionist party is the oldest of these, dating back to 1872 when, in its first year, it polled only 5,600 votes. It reached its peak in 1892 with 270,000 votes. In 1948, aiming its outmoded guns on the liquor industry, it polled only 95,000 votes.

The Prohibitionists, despite their small poll, claimed a moral victory in 1918 when Congress outlawed liquor. Since Democratic and Republican candidates often wage touch-and-go election fights, small-party adherents like the Prohibitionists can exact pledges from them in exchange for needed votes in congressional elections. In this way small parties can exercise national power entirely out of proportion to their strength at the polls. This year, the never-say-die Prohibitionists are offering a candidate who did not always see eye to eye with his followers. This Presidential hopeful is Stuart Hamblen, cowboy singer and confessed "converted alcoholic," who has seen the light and aims to spread the word in the 30 States in which his party will appear on the ballot.

Another old-timer is the once militant but violently pacifist Socialist party, originally set up in 1901 by Eugene V. Debs. The highest popular vote the party ever received was in 1920 when Debs, although in jail for encouraging defiance of the World War I draft, polled 918,000 votes. Norman Thomas, known to many as the perennial candidate of the Socialist party, chalked up only 96,000 votes in 1948. This year, Mr. Thomas has retired from the arena. The new candidate is Darlington Hoopes, a lawyer of Reading, Pa.

The Greenbacks are the second oldest minor party and were once one of the country's most powerful political groups. In 1878 they had 15 Representatives in the U. S. Congress, a Congress then much smaller in number than now. In 1892, the party Presidential candidate polled enough popular votes to garner 32 electoral votes. Oddly enough, they are still offering their nostrum of paper money. Seattle grocer Frederick Proehl is Greenback candidate for President in 1952. They advocate immediate abolition of Government bonds, making paper money unbacked by metal reserves our legal tender, and outlawing private banking forever. Of the present-day hardy perennials, the Greenbacks seem the wisest as they admit they "will not make much of a scratch" on November 4.

The American Vegetarian party, popularly termed "the Vegetarians" and frequently derisively hooted as offering the country a diet of "rutabagas and carrots," has Herbert C. Holdridge, a retired Army brigadier general, as the leader of its 1952 ticket. This party is firmly and earnestly pacifist, opposed to the slaughter "of any living thing."

Despite the widespread sloganizing about "separation of Church and State," one fervent but not very forceful minor party advocates the direct opposite of separation of Church and State, along with a platform demanding the beating of swords into plowshares. This is the Church of God Bible party which will appear on the ballot in New York State but which so far has been unsuccessful in 29 additional States in which it hopes to offer its slate. Presidential candidate is Bishop (of the Church of God) Homer A. Tomlinson, with Bishop Willie I. Bass for Vice President.

On the ballot only in the State of New Jersey is the Poor Man's party, headed by Henry Krajewski, a pig farmer of the State, with Frank Jenkins, of Rahway, N. J., for Vice President. Gen. Douglas MacArthur, who was prominently mentioned as a Republican possibility, finds himself, without his consent, as the candidate of the America First party, and also of the Christian Nationalist party. Virginia's Sen. Harry F. Byrd, also without his consent, is the Vice Presidential choice of the America First group while, again without consent, the Christian Nationalists have proposed California State Sen. Jack B. Tenney for the Veep post. This latter group, which appeals to racial and religious antipathies, will appear on the ballot only in Texas and Missouri.

The Washington Peace party, named for George Washington, from whom its Presidential candidate claims to receive spiritual guidance, expects to be on the ballot officially in the States of Texas and Washington. An anti-Communist group, the party offers Mrs. Ellen L. W. Jensen, a Miami astrologer, for President. This 50-year-old grandmother refuses to divulge the name of the man who is to be her Vice Presidential running mate until, as she phrases it, "the stars are right."

Even the splinter parties undergo splintering. The 1952 show has added several chips from the Socialist block. The Socialist Labor party, which advocates a "Socialist Industrial Republic" for America, with a Congress of representatives elected on industrial rather than geographic divisions, offers Eric Hass for President. This group is a remnant from the Marxist opposition to Debs of fifty years ago, then led by Daniel de Leon, a revolutionary. Another chip, the Socialist Workers party, which admits to being composed of followers of the late Leon Trotsky, is also on the scene in 20 States, offering Farrell Dobbs, an ex-AFL teamsters' union organizer, for President. The Socialist Workers, although derided by orthodox Communists, are advocating one main course of action as their program: immediate U. S. withdrawal from the Korean conflict.

The original Communist party in the United States was itself a splinter from the Socialist party. It was formed by a group of dissenters in 1919. The Communist party as such has no Presidential candidate in the field this year, apparently being satisfied with its control of the Progressive party.

EFFECT ON ELECTIONS

Minor offshoots of major groups cannot always be easily dismissed. The fractionating process often decides the winner of the national race. In 1844, for example, the New York Liberal party, in a bitterly contested campaign, threw the State to James K. Polk, insuring his election over the Whig candidate, Henry Clay. Four years later, in 1848, the Free Soil party, again in New York, made sufficient inroads into the Democratic vote to give the State to the Whig candidate, Zachary Taylor. Much later, the Prohibitionists, by taking New York away from the Republicans, gave the State and the election to Grover Cleveland.

The heavy vote (500,000) of the Progressive party for Henry Wallace in New York in 1948 assured that State for Republican standard-bearer Thomas E. Dewey. The same was true for Pennsylvania, where the 120,000 Progressive vote made sufficient inroads on the Democratic vote to give Pennsylvania to Dewey. The Progressive vote almost cost President Truman the State of California with a very little additional strength and might have brought about his defeat.

INFLUENCE ON PUBLIC POLICY

The political effect of minor parties on national elections is obvious and immediate. Equally important but much less obvious is the way they have "run interference," so to speak, in the drive for adoption of various types of modern legislation.

Some of these reforms have related to our system of political democracy. For example, the movement for woman's suffrage seems to have received its first impetus in a national party platform in that of the Prohibition Reform platform of 1876. Eight years later the Anti-Monopoly platform came out for it. The Prohibition platform of that year also plumped for woman's suffrage. Indeed, the Prohibitionists found that "suffragettes" were their natural allies. In 1888 the Union Labor party adopted a woman's-suffrage plank.

When the Progressive Republicans broke with the Old Guard in 1912, they became the first powerful national party to endorse this policy. By 1916, the Democratic platform was "recommending" the extension of the franchise to women. After a whirlwind campaign for adoption, the nation ratified the XIXth Amendment in 1920.

It was the same with the XVIIth Amendment, providing for the direct election of U. S. Senators instead of their being chosen by State Legislatures. The Prohibition platform of 1872 was the first to come out for

this reform. The Union Labor platform of 1888 followed suit. The People's platform of 1896 demanded the direct election of U. S. Senators. The Democrats finally got on this bandwagon in 1904. By 1913 the Constitution had been changed to put this popular demand into effect.

Many social reforms have followed the same course. It was minor parties that kept hammering for a graduated income tax. After the Supreme Court in 1895 declared unconstitutional the income tax we had, this demand spread. In 1908 the Democrats came out for an income-tax amendment. In 1913 we changed the Constitution for the first time since 1870 to introduce this momentous change in our tax system.

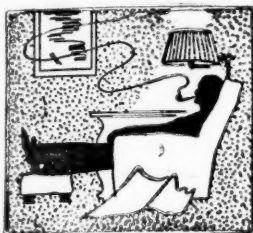
LABOR LEGISLATION

The demand for shorter hours for labor began appearing in the platforms of minor parties rather early. At first the demand was general, in favor of a "reduction of the hours of labor in proportion to the progress of production." The People's platform of 1904, proceeding from the fact that Congress had already enacted a law limiting the working day to eight hours for those employed in Government service, declared that the same rule should be applied to "factories, workshops and mines." The Democrats in 1908 contented themselves with favoring the eight-hour day "on all Government work." In 1915 Congress established the eight-hour day for all workers on interstate railways and the judiciary upheld it as a war measure. It was not finally adopted as national policy until New Deal legislation, by setting up the forty-hour week as a share-the-work device, practically made it mandatory.

Demands for abolition of child labor also began early. The Greenback platform of 1880 demanded that the employment of children under fourteen years of age be prohibited. (The same platform, interestingly enough, asked for the establishment of a "bureau of labor statistics," thereby becoming the godfather of the present thriving BLS.) The Democrats in 1884 were satisfied to "demand" that child labor "be abolished." It was natural that this demand should grow, although it suffered a setback as far as implementation was concerned when the constitutional amendment proposed went so far as to set the age-limit at eighteen and thereby incurred enough opposition to stall it. Various legislative efforts to prohibit child labor through Federal regulation of interstate commerce fell afoul of the courts, until the Fair Labor Standards Act of 1938 was adjudged constitutional.

Most of our social legislation has been enacted by the States, so many of the demands of minor parties have been long since satisfied at that level. It is nevertheless interesting that the Social Democratic platform of 1900 came out for "national insurance against accidents, lack of employment, and want in old age." The first need has been met by workmen's compensation laws in the States, dating back to the early part of this century. The other two have been met through the Social Security Act of 1935.

FEATURE "X"



Mrs. Dooley, of South Bend, Ind., mother of five children, offers a first-rate suggestion on prayer at election time, and finds a striking fitness in the liturgy of the Mass for the pre-election Sunday.

LAST EVENING I listened to radio talks by the two Presidential nominees. And I decided that I had better do a little praying before I exercise my sovereign right and cast a vote. Perhaps all of us in our homes, our schools, our religious houses or our parish churches should do some special praying. Pastors might, it occurred to me, designate the Sunday before election day as one of prayer—steady, Mr. Blanshard!—not for the candidates of their choice, but for the voters. They might implore the Holy Ghost to guide all of us in choosing the man best fitted to lead our country in the present crisis.

This election is unlike any other in the span of my admittedly middle-aged memory. I don't know whom to vote for, and there seem to be a good many others in the same quandary. The independent voters, I think they call us. "Confused" would be a better word. And we have assumed a hopeful importance in the calculations of both parties. The problem is not acute in our State and local contests. Many of the nominees we know, or can find out about at first hand. Some have long records of political activity. But in the Presidential race! How can we know, with the issue so vast, the political scene so complex?

That the elections this year are of unusual importance, not only to our country but also to the whole world, is obvious. Added to this is the fact that seldom has it been more difficult for an open-minded voter to make a choice. We are presented with two men who are, you might say, surprise candidates. Both have apparent personal integrity; both are men of high caliber.

Our confusion increases when we observe the fact that party lines aren't what they used to be. Ructions within and agreements without the parties have caused the lines to sag considerably. On many issues, the two candidates seem to be in accord. As for the weaknesses within—many of us followed the national conventions on radio and TV. It was often a far from pretty sight. The old party lines are suffering, too, because our young people think for themselves more than we of the "golden 'twenties" did. A poll-taker who came to our door the other day expressed amazement at the number of potential voters who now class themselves as independent.

I almost envy those complacent souls who *know*—the experts in political science, the commentators and pundits, the inevitable hordes who have something to gain personally. But I am a strictly run-of-the-mine voter. I follow the radio talks and discussions. I try to understand the analyses made by papers and magazines in whose judgment I have confidence. And I have nothing to gain from the victory of either side except the welfare of my country and the peace of the world.

There are thousands like me, the little people, the average citizens, each with his still, small vote. And the time when we could be swayed by campaign slogans and political hoopla is, fortunately, passing. Shrill screams of "I Like Ike" or "We Need Adlai Badly" seem pretty naive when we consider that we must choose one of these two to deal with the immense problems of inflation and corruption at home, Korea and Stalin abroad.

But while most of us find time to pray for the persons and things we deem important, we seldom remember to pray for those who are guiding our country. This was impressed upon me some years ago when Paul G. Hoffman was appointed director of the Economic Cooperation Administration. We in South Bend were very proud of this distinction conferred on one of our former residents. A friend said to me: "I'd like to do something for Mr. Hoffman, Kate. He doesn't know that I exist, but I feel as if I share a little bit in this honor, and as if I should help him a little with the terrific responsibility. I'm going to say an 'Our Father' and a 'Hail Mary' for him every day, that God may guide him in this work for peace." A small thing, and Mr. Hoffman never knew of it. But it probably helped. If all of us prayed for our men in government as often as we criticize them, that would help, too.

This voter, at least, has decided to offer Mass and Holy Communion on November 2, the Sunday before Election Day, for the guidance of us all. I looked up the Mass for that day and, by a happy chance, it is, liturgically speaking, most appropriate. The feast of All Souls will be commemorated on Monday, November 3; so Sunday is designated simply as the twenty-second after Pentecost. We shall still be in the season of the Holy Spirit.

Very aptly, the Gospel tells the incident of the coin of the tribute, of which Christ said: "Render therefore to Caesar the things that are Caesar's; and to God the things that are God's." The Gradual of the Mass makes a good point, too. "Behold how good and how pleasant it is for brethren to dwell together in unity." And the Offertory could hardly be more fitting: "Remember me, O Lord, Thou who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince."

That my vote, we might paraphrase, may be pleasing in the sight of my country and of Thee.

KATHARINE TERRY DOOLEY

Forecast of fall and winter books

Harold C. Gardiner

To paraphrase Keats a bit, this is the season of polls and baseball-election nuttiness. Everybody's brother is busy forecasting whether Eisenhower or Stevenson will have the Pennsylvania Avenue address after November 4; a weather man up on Bear Mountain recently gazed into his crystal ball and revealed that we would have a very severe winter; even some of the Staff of AMERICA held a caucus before the World Series and came up with the prediction that the Yankees would win—which was duly and to our undying fame recorded in the Comment columns of the October 11 issue.

Well, why not get into the act, we ask. What about a brief look into the future of the publishing business? What are some of the most likely candidates to bid for reader-interest during the fall and winter months? Some of the big books have already made their bid—books like Hemingway's *The Old Man and the Sea* (which the London *Times Literary Supplement*, by the way, rather neatly says is characterized by "ponderous simplicity") and Steinbeck's *East of Eden*. We have already paid our devoirs to both of these books and probably will to many mentioned here. In the meantime, however, the following books seem to offer much to the prospective reader; all will be headlined by the publishers and rather extensively reviewed.

BIOGRAPHIES will head the field. The crop will be unusually rich; we hope the harvest will be proportionally abundant. Lincoln, probably the most "biographed" figure in our history, will have two impressive works devoted to him. In Benjamin P. Thomas' simply-titled *Abraham Lincoln*, Knopf thinks it will present the most comprehensive one-volume life since the classic work by Lord Charnwood thirty-five years ago. In *Midstream: Lincoln the President* (Dodd, Mead), J. G. Randall continues his authoritative study of the Great Emancipator. *George Washington* will have his career further traced by Douglas Southall Freeman in volume five of his monumental study (Scribners).

Other prominent American figures to be portrayed are George Rogers Clark in *Soldier in the West*, by Walter Havighurst (McGraw-Hill); the late Wendell Willkie in a book called simply *Willkie*, by Joseph Barnes (Simon & Schuster); Sidney Hillman, the great progressive labor leader, in *Sidney Hillman: Statesman of American Labor*, by Matthew Josephson (Doubleday); and Robert Ingersoll, the famous agnostic of a generation ago, in *Royal Bob: The Life of Robert G. Ingersoll*, by C. H. Cramer (Bobbs-Merrill).

LITERATURE AND ARTS

Of particular interest to Catholic readers will be the two-volume *Life of James Cardinal Gibbons*, by John Tracy Ellis (Bruce), which is not only a picture of the great man but a panorama of the times when the Catholic Church was coming to maturity on the American social and political scene. The same audience will welcome another of Rev. Peter Masten Dunne, S.J.'s studies of early Jesuit missionary work in the Southwest. The University of California will publish his *Blackrobes in Lower California*.

Two American autobiographies will take the reader to far places. James Norman Hall, of the famous Nordhoff-Hall (*Mutiny on the Bounty*) combination, will tell in *My Island Home* (Little, Brown) of his life in the South Seas, and A. H. Rasmussen, the famous Arctic explorer, will relive in *Sea Fever* (Crowell) his days of sailing before the mast fifty years ago.

Foreign greats don't bulk very large on the biographical scene. Bonaparte, though a favorite biographee, is studied only by J. M. Thompson (Oxford) in *Napoleon Bonaparte*, the first documented life of him in fifty years. Two other great Europeans, however, are assessed. Michelangelo is the subject of a two-volume biography by Giovanni Papini, *Michelangelo: His Life and His Era* (Dutton); Da Vinci gets equal treatment in *Leonardo Da Vinci*, by Ludwig H. Heydenreich (Harper).

HISTORY is scantily represented in the season's offerings. These books, however, seem to offer good fare for the coming months. In *The Course of Empire* (Houghton Mifflin), Bernard De Voto continues his fascinating story of the white man's conquest of the West, in the same style that won him the Pulitzer Prize for *Across the Wide Missouri*. An exhaustive two-volume military history of the Colonies' break with England is provided by Christopher Ward in *The War of the Revolution* (Macmillan). Joseph C. Grew's *The Turbulent Era* (Houghton Mifflin, 2 vols.) is more history than biography, as it recounts a life of diplomacy that wound up in the Japan of early war days. Finally, in *Ages in Chaos*, vol. 2 (Doubleday), Immanuel Velikovsky claims to offer proof for his revolutionary rewriting of history in the first volume of the same title.

In the amorphous field of what can be called CURRENT EVENTS, some books may be especially

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anticipated. Beacon Press will offer a book on a most controversial subject—*McCarthy, the Man, the Senator, the "Ism,"* by Jack Anderson and Ronald W. May. A sort of companion piece will be *Ethics in Government*, by Paul Douglas, quite likely the fruit of the Senator's experience on the congressional committee appointed to look into the problem. It will be published by Harvard. An important and timely book on an allied problem is *Report on the American Communist*, by Morris L. Ernst and David Loth (Holt). One way to combat communism is detailed in *Citizens of the World*, by Stringfellow Barr (Doubleday), which tells how we may help the poorer peoples of the world toward emancipation.

Two semi-biographies, which are predominantly a commentary on the dangers men run who strive to uphold the values of freedom and dignity, are *The White Rabbit* (Houghton Mifflin), in which Bruce Marshall tells the true story of a British secret agent organizing French resistance; and in *No Secret is Safe* (Farrar, Straus & Young), wherein Rev. Mark Tennien, a Maryknoll missionary, recounts the course of the Chinese Communist revolution and his imprisonment and escape.

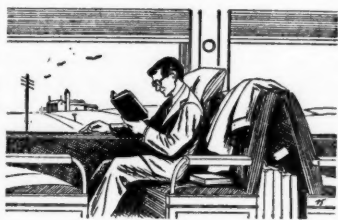
A few books on EDUCATION promise to be provocative, challenging, controversial. First will be *Education and Liberty: The Role of the Schools in a Modern Democracy*, by James Bryant Conant (Harvard). The stand of the president of Harvard on parochial schools has already caused much ruckus; this volume will further the debate. McMullen will bring out *Education in America: The Catholic Viewpoint*, by Msgr. Joseph C. Krug, as the first in a series of "viewpoint" volumes which will deal with outstanding problems facing American Catholics. The Institute for Religious and Social Studies will sponsor *American Education and Religion*, by Ernest F. Johnson, to be published by Harper.

LITERARY STUDIES will be, as is quite the normal thing, few. In *The American Twenties: A Literary Panorama* (Lippincott), editor John K. Hutchens has assembled an anthology to give the peculiar flavor of the effervescent age. Critic Edmund Wilson covers the same period in *The Shores of Light* (Farrar, Straus & Young) and brings his studies up into the 'thirties. What is supposed to be the last word in the old controversy whether Shakespeare was a Catholic is offered in *Shakespeare and Catholicism*, by H. Mutschmann and K. Wentersdorf (Sheed & Ward).

Several FICTION titles warn those interested to be on the *qui vive*. *The Wonderful Country*, by Tom Lea (Little, Brown), famous for *The Brave Bulls*; *Steamboat Gothic*, by Frances Parkinson Keyes (Messner); *The Build-Up*, by William Carlos Williams (Random House); *Confessors of the Name* (Dial), by Gladys Schmitt (remembered for *David the King*) are books coming from "name" authors. Burke Davis will continue in *Yorktown* (Rinehart), his exciting fictional

treatment of the Revolutionary period (begun in *The Ragged Ones*).

What the publishers are boosting as the Catholic novel on the figure and times of Christ will be *Cedar of Lebanon* (McMullen), by John Cosgrove. And—a big "and"—Houghton Mifflin will stun the American reading public with *Sironia, Texas*, a mammoth two-volume novel by Madison Cooper, reported to be one of the great spellbinders of the age. What sort of spell he binds will remain to be seen. Last, a new publisher, Smiths, Inc. of Fort Worth, Texas, is putting all its blue chips on *The Devil Rides Outside*, by John H. Griffin, a story of the conflict between flesh and spirit.



Books on RELIGIOUS themes, happily, bulk very large for the coming season. Of a seminal character will be Msgr. Ronald Knox's *Commentary on the Gospels* (Sheed & Ward); *Christian Ethics*, by Dietrich von Hildebrand (McKay) and another book with identical title by Rev. Leo R. Ward, C.S.C. (Herder); *Ethics and Facts*, by J. Messner (Herder); *The Faith and Modern Man*, by Romano Guardini (Pantheon); *The Spirituality of the Mass*, by Rev. Adolph D. Frenay, O. P. (Herder); and *Bread in the Wilderness* (New Directions), a study of the Psalms by Thomas Merton.

More particularized religious books will be *St. Vincent de Paul*, a study by J. Calvet (McKay); *The Immaculate Heart*, the "true story of Our Lady of Fatima," by Rev. John De Marchi (Farrar, Straus & Young); *Christ and Womankind*, by Peter Ketter, D.D., "one of the finest books ever published" on the subject (Newman).

The Catholic way of life and how it can and ought to percolate down into everyday living are treated in *The Catholic Way* (Appleton), in which Theodore Maynard essays both an answer for most of the questions put to Catholics and a positive reaffirmation of what the faith means for Catholics; in *Yesterday, Today and Forever* (Lippincott), in which Maria Augusta Trapp charmingly recounts how her large family grew up in warm love of the faith; and in *The Christmas Book* (Harcourt, Brace), in which Rev. Francis X. Weiser, S.J., learnedly and attractively tells many odd and interesting facts about the great feast and how it is celebrated in many countries.

Finally, Rev. Benjamin L. Masse, S.J., executive editor of the *Catholic Mind*, has edited a large and most impressive volume, *The Catholic Mind through Fifty Years*, in which most of the great Catholic writers of the past five decades have their say on a fine variety of perennially important topics. The America Press is the proud publisher.

Like other pollsters, I have to work from a sampling, but it can be said that if all the other books to be published this season are as interesting as these mentioned promise to be, it will be a banner season for publishers—and readers.

October CBC selection

ST. FRANCIS XAVIER

By James Brodrick, S.J. Wicklow Press. 548p. \$4

Whether or not this biography of St. Francis Xavier proves to be definitive, it is assuredly quite the best that has so far appeared. Most charmingly and disarmingly its author gives the credit for what he has done to the researches that the German Jesuit George Schurhammer has been conducting for about thirty years. In view of the new edition of the saint's letters published by Schurhammer in 1943, Fr. Brodrick is able to refer in a footnote to "those who wrote about St. Francis in the dark ages before Schurhammer."

How much Fr. Schurhammer has contributed to the present work is very evident, especially in the wealth of information that appears in the footnotes. But valuable (and often very amusing) as this information is, it does not do a great deal to change the existing portrait of St. Francis, though it does make its lines clearer. I regret to say that I found the interim biography of Xavier by Schurhammer published in English translation in 1928 a little disappointing. The explanation is, of course, that he is a scholar rather than an artist. His true function has been to track down unpublished letters and other material and to illuminate all this with his notes, supplying at the same time a more accurate text of Francis's letters than had previously existed.

I must confess that I am one of those who wrote about St. Francis Xavier during the dark ages before Schurhammer. Though I have not seen his edition of the saint's letters, it is evident from the citations in Fr. Brodrick's work that it contains much new material and presents the old more effectively, while clearing away much of the myth and legend that has gathered around Francis. In particular he rejects the legend that Francis possessed the gift of tongues, unless in the sense that the radiance of his personality may have made people grasp what it was he was trying to say. It is abundantly clear from Francis' letters themselves that he never learned to talk Tamil (which, quite as much as English, was my mother tongue) very well, and still more is this true of Japanese.

In the same way, Fr. Brodrick raises some questions about many of the miracles with which Francis was credited, including the one about the crab and the crucifix that was mentioned in the bull of canonization.

The fact itself is not denied, but it is pointed out that, as it is the habit of crabs to carry things in their claws, this crab might well have salvaged the lost crucifix from the sea without more than coincidence being involved. It is natural enough that miracles should have been attributed to the saint, and he probably did work a good many; but it is not at all necessary to base the greatness of so great a man upon events which in some cases are attested to by rather unsatisfactory witnesses.

For my part I believe I would go beyond the usual judgment that says that Francis was the greatest of missionaries with the exception of St. Paul and make no qualification, though of course St. Paul was an apostle in a way that Francis could not be. But in ten years Francis very nearly accomplished his daring dream of winning the whole of the Orient for Christ, for had he succeeded in turning the flank of China, within the sight of whose coast he died at the age of forty-six, it is a reasonable



supposition that at least the whole of Japan would have been won. As for India, the most faithful of its Catholics today are the descendants of his converts, and in India he would have made much more headway than he did had it not been for the rapacity and bad example of the Portuguese in their trading posts. Even so, Francis's main work was that of blazing trails for those who should come after him.

As Fr. Brodrick several times remarks, Francis, while tender-hearted, was sometimes explosive and a bit high-handed. Though he dealt gently with ordinary human frailty, he simply could not stomach the arrogance (as he conceived it) either of Indian Brahmin or Japanese Bonze, and he had no conception of the spirituality so often found among the adherents of Islam. Of Francis and India Father Brodrick writes:

He, the man of uttermost prayer, never guessed that he was in the most religious land in the world, a land which had taught countless millions of men to pray, Chinese and Japanese no less than Hindus . . . The gross super-

BOOKS

stitions and popular idolatry which St. Francis witnessed are not, as he seemed to think, the whole of the story, but its least significant part and, all aberrations considered, it remains true of India, as it was true of Francis himself, that God is its entire adventure.

In Japan, however, he did try to use the Japanese word *Dianichi* for God, until he found that an unfortunate connotation was being given to it. And then, when he had to fall back upon *Deus* (the word Christianity took from classical paganism), the Japanese found that uncomfortably close to words of their own that meant "big lie." In this respect better missionary methods were used in India by Francis' successors Robert de' Nobili and Joseph Beschi. They lived as *sunyasis* and, as such, made a multitude of Brahmin converts before the Holy See condemned the so-called "Malabar Rites" as too great an accommodation to Hinduism, though recently (perhaps too late) a good deal more latitude has become permissible.

It will be no news to anybody who has read any of Fr. Brodrick's previous books to say that he writes brilliantly, and with good sense and humor as well as scholarship. He may, however, be now and then rather too discursive and allusive, being full of his own scholarship and presuming too much on the scholarship of his readers. Seldom do we get descriptive passages, unless in the form of quotations from other writers, and fancy is kept under rigorous control. Nevertheless, I was surprised to read that Francis during his stay in Lisbon often rubbed shoulders in its precipitous streets "with Cingalese princes, Indian rajahs, even an occasional Negro bishop." Presumably Fr. Brodrick has some authority for the princes and rajahs, though it is hard to imagine what could have induced even one of them to have made the dangerous year-long journey from India to Portugal; but where on earth did "an occasional Negro bishop" come from?

This lapse—if it is really a lapse—must be condoned in so fine a book. And it cannot be the author's fault if the maps and the end-papers mentioned in the preface were omitted from the American edition. That passage should either be changed or, preferably, the maps added, when the

work is reprinted. In any event, this magnificent biography is sure to remain the standard one in its field for many years to come. Though I have made a few mild reservations, I will also venture to promise the readers of this work that a thrilling experience awaits them. THEODORE MAYNARD

Roots of the "mess"

MORALITY IN AMERICAN POLITICS

By George A. Graham. Random House. 337p. \$3.50

The subject of morality in government is a particularly timely one these days, what with the numerous revelations of its absence in many areas, the report of the Douglas subcommittee on "Ethical Standards in Government," and the very widespread public concern over the problem. The book here under review derives from Professor Graham's study in *America's Capacity to Govern*, sponsored by the Rockefeller Foundation, and from his work at Princeton University and as consultant to the Douglas subcommittee. It constitutes an excellent introduction to the whole subject since it is comprehensive, objective and constructive.

Graham recognizes that the problem of morality in American politics is a vastly complicated one. Taken singly, each of its many ramifications is understandable. But each is involved with others, and it is almost impossible to settle any one of the numerous constituent problems unless related questions can be answered simultaneously. This sense of bafflement led Senator Douglas' subcommittee on Ethics in Government to conclude that a thorough study by an authoritative commission is needed to clarify the whole subject.

Out of his considerable study and experience, Graham did discover certain major pieces in the puzzle. Although moral principles are, and always have been, fundamental in our political system, basic ethical issues in public affairs are often overlooked or minimized. Graham analyzes several factors in this neglect, particularly a widespread public belief in the automatic qualities of the economic system, in the inherent, mechanical stability of the system of representative government, great emphasis upon constitutionalism and legalism, and a general apathy provoked by our substantial achievement in safeguarding the welfare, status and freedom of individuals in American life.

He notes also that the basic pattern of life in the United States is dominated by specialization, organization, loyalties and pressures. He cites also the fact that the typical American with

qualities of leadership has a pronounced aversion for "politics" in the broad sense, but is head over heels in the narrower variety of pressure politics. Another major difficulty located by Graham has to do with existing institutional arrangements, particularly in legislative bodies. Legislatures, as generally constituted today, "have no more moral force than hereditary monarchies." As for the civil service, Graham finds that among the "goodly company of specialists" which constitute the service, one group is almost entirely lacking—the "generalists," who are sorely needed.

Finally, if there is a single center for the problem of morals in American politics, Graham concludes, it is the peculiar pattern of loyalties which Americans have to the numerous organizations they have created and of which they are a part. The potentially explosive forces inherent in the specialization, extensive organization and high pressures of American life can be kept in control only if the key men in all organized society keep their loyalties in balance and their special zeal in check. Thus, finally, the moral problem in American politics is ultimately *personal*. As for the future, Graham believes that there are no grounds for defeatism and despair. "America is not doomed to failure."

PAUL G. STEINBICKER

Sensational and misleading

THE DEVILS OF LOUDUN

By Aldous Huxley. Harper. 327p. \$4

Fascinating and revolting, learned and ignorant, reverent and iconoclastic—this study of seventeenth-century diabolical possession and exorcism is a strange book indeed and most definitely not to be recommended for the reading of anyone but a specialist.

The story, based on contemporary documents we are told (though Huxley rarely indicates chapter and verse for his numerous quotations), is clear-cut. A brilliant and personable French priest, Urbain Grandier (who was *not* a Jesuit, as the lead review in the *New York Times Book Review* for Oct. 5 erroneously stated), is assigned in 1617 to the French village of Loudun. There he embarks on a life of shameless lechery. Sometime later, the Prioress of the local convent, alarmed by what she thought to be diabolical influences over herself and her sisters, writes to ask Grandier to become their spiritual director. When he refuses, her yearning for his guidance turns to hatred, and he is identified by Prioress and nuns as being himself possessed and being the incubus that is dominating their lives.

NEW FALL TITLES

THE FEARLESS HEART by Georges Bernanos. The story of the martyred Carmelite nuns of Compiègne in play form. "The Fearless Heart is magnificently written in a style which is equal to all demands of character, rhetoric and conversation."—*The Month* \$2.25

WIFE, MOTHER AND MYSTIC, Blessed Anna-Maria Taigi, by Albert Besieres, S.J. The biography of this extraordinary woman presents to the modern world a pattern for wifely and motherly holiness. Her mission is to provide a balance to the crimes of a society that is growing ever more materialistic in attitude and temperament. \$2.75

CHRIST AND WOMAN-KIND by Peter Ketter, D.D. One of the finest books on the subject of women, their rights, privileges, responsibilities and their fundamental role in the Christian world. The author approaches his theme with a fluent scholarship and an underlying flair for bringing home effortlessly but forcefully the teachings of Christ concerning womankind. \$5.00

VOCATION translated by Walter Mitchell. Theological and realistic treatises on the obligation of following one's vocation, and the way in which a true religious vocation may be discerned. \$2.75

FAMOUS SHRINES OF OUR LADY, Vol. II, by H. M. Gillett. This volume presents each shrine alphabetically, arranged according to countries, and concludes with an index to both parts. These books are of special interest in that they give us the most interesting details which the author has been able to gather wherever possible at the shrines themselves. *October selection of the Spiritual Book Associates* \$3.00

Wherever good books are sold
THE NEWMAN PRESS
Westminster, Maryland

He is tried, tortured and executed, and apparently saves his soul by his final repentance and heroic fortitude and forgiveness in his agony.

But the possession of the nuns still continues. Fr. Jean-Joseph Surin, of the Society of Jesus, a famous spiritual director and writer, is called upon to continue the exorcisms. He succeeds in liberating the poor women, but not before he in turn is possessed, a state which lasted until his later years, when he finally found peace and died with the reputation of sanctity.

Why does Huxley resurrect this old, largely sordid and greatly sensational history? It's hard to say, save

that it gives him a chance to hang upon it long disquisitions on some of the pet topics that have engaged his thinking ever since he abandoned his early materialism and got interested in the complex matter of mystical phenomena as manifested in all religions. (This common trait he has misleadingly called "the perennial philosophy," a term whose consecrated use refers to Scholastic philosophy).

And hang his themes on he does with a vengeance. The reader is treated to long treatises on the moral condition of the clergy in the seventeenth century, on witchcraft and possession, on extrasensory perception, on the subconscious mind, on phil-

osophy, theology and the arts of vengery.

Despite his wide reading, however, and his evident attempt to be fair, Huxley is woefully misled and misleading in many of his interpretations of what we must grant him are the facts. It's impossible to point out all his errors; in the first hundred pages, for example, I marked not less than twenty passages which are open to serious question.

Exaggerations abound. The Church, we are told, has "an official and ecumenical hatred of heretics and infidels," and the theological controversies between Catholic parties were motivated by "internecine hatred" (p. 20). Doctrines are misinterpreted. "The theory [of probabilism] and the kind of casuistry it justified possess one enormous merit: between them they reduce to absurdity the hideous doctrine of everlasting damnation" (p. 74). The Lutheran and Calvinistic doctrine of the "total depravity of fallen nature" is attributed to Fr. Surin and to Fr. Lallemand, another famous Jesuit spiritual writer. And so on. Further, it is impossible to determine whether Huxley, in many really eloquent passages in which he speaks of the "Ground of all being," is talking as a Christian or a pantheist.

His most grievous misrepresentation, however, is the impression he leaves of the Church's attitude toward witchcraft and possession. He does not rule out the possibility of possession, but he is clearly of the opinion that the Loudun case was merely a matter of hysteria. That, of course, may have been true, and Huxley is fair enough to emphasize that the revolting methods used in the exorcism were at total variance with the prescriptions of the Church.

But he does give the unmistakable impression that it was precisely the Church which kept alive in the seventeenth century a morbid fascination with witchcraft and possession. It is true such a book as *Malleus Maleficarum* (The Hammer of Witches), which he quotes extensively, did much to inflame the popular imagination, but as far back as 1632 Pope Gregory XV had issued in his Constitution *Omnipotentis* regulations for the mitigation of accusations and trials for witchcraft. None of these humane approaches to the problem by the Church is mentioned by Huxley.

Finally, Huxley rather prejudices his case from the beginning. Within the first eight pages he quotes as his authorities two extremely untrustworthy historians, Lea (*The History of Sacerdotal Celibacy*) and Bayle (*Historical Dictionary*). The latter

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work, by the way, is on the Index, and it seems to me very likely that *The Devils of Loudun* falls under the category of books that are certainly "indexable." The very brilliance of Huxley's writing and the morbid fascination the book may incite render it all the more a stumbling block to an unwary reader.

HAROLD C. GARDINER

THE FOLKS AT HOME

By Margaret Halsey. Simon & Schuster. 275p. \$3

That the American way of life is one of tension as well as widespread material welfare is common knowledge. Margaret Halsey's thesis is that the cause of this tension is to be found in the cultural dichotomy between the business world and the family world—the folks at home of the title. Aggression, competition and skepticism characterize the business world, and these values dominate the surface of American life. Love, trust and faith, however—the values of the Judeo-Christian culture—are at the core of nonbusiness life; and thus there are really two mutually exclusive cultures vying for recognition as the American way of life.

We "are taught as children to give and compelled as adults to grab," and as a wife and mother Miss Halsey examines with a critical and perceptive eye the cultural conflict in which she is expected to prepare her daughter for a happy and worthwhile adult life. By spelling out the complete reversal of values which the child imbued with Judeo-Christian ethics will face in the adult business world, the author makes a strong case for her conviction that only by applying those ethics to industrial life can our civilization be healthy.

Lust for money will never create the good life, she reminds us, and yet ridding ourselves of the money mania need not in any way diminish our material standard of living. As Miss Halsey succinctly puts it:

The placid conviction that it is a fine thing for babies to have clean floors to play on and for mothers to have time to play with them could, quite conceivably, be a sufficient impetus for producing good vacuum cleaners.

This thought may be subversive to the businessman, but even a nodding acquaintance with anthropological literature would teach him its truth: the profit motive is far from the only motive that can produce a viable economy.

In short, Christian morality stands against any society which avers, as

U. S. business does so generally, that money comes first. The saving factor for us has been that the demands of business have not yet succeeded in stamping out our Judeo-Christian heritage. But we can't continue indefinitely to castigate those who choose the Christian path of doing good in preference to the business path of money success.

Miss Halsey's wit, demonstrated in her best-selling *With Malice toward Some*, and her penchant for passionate protest against social evils, evidenced in *Color Blind*, are put to good use in the present volume. While not a detailed blue-print for economic reform, her protest strikes a blow for Christian social principles, and in the popular mode of presentation that is needed to counteract the highly skilled propagandists for big business. This is an absorbing and worthy book for business wives to read and urge their husbands to read.

MICHAEL D. REAGAN

THE LOST DISCOVERY

By Frederick J. Pohl. Norton. 346p. \$3.75

Those interested in the daring exploits of the early Vikings and the pre-Columbian voyages to America's shores will welcome this latest effort by Dr. Pohl to reconstruct a forgotten era of history and establish the definite site of "Vinland the Good," described by Leif Ericson in the Norwegian sagas.

This book is chiefly notable for the author's theory, based on the *Flateyjarbok* or *Greenland Saga*, that Leif Ericson in 1003 A.D. sailed nine days from Greenland to the small point of land at the tip of Nantucket Island called Great Point. He then crossed Nantucket Sound to Bass River, where he entered and sailed up to Follins Pond and established a camp.

So plausible was this theory that on May 11-12, 1952 the Massachusetts Archeological Society conducted scientific investigations at Follins Pond and unearthed six fragments of heavy beams, some of them supported and held in place by large rocks. It was supposed that the site of a Viking drydock or "shipways" had been found. However, enthusiasm soon dampened when machine-made nails were found among these timbers and it was concluded that the shipway was "of recent origin, possibly within the last hundred years."

The Cape Cod excavations failed "to prove or disprove the Viking settlement" at Follins Pond. Although it is certain that the seafaring Norsemen reached the shores of North America, the Vinland problem, the exact location of Ericson's camp, still



The Carmelites are creeping up on us (and there is no Order we would rather be crept up on by), but only see how they are infiltrating our list: there's

EDITH STEIN (\$3.25) by Sister Teresa de Spiritu Sancto, which was reviewed in *America* by Father Oesterreicher, who called it "A portrait of a woman at once gentle and firm, so single-hearted that she was outstanding in everything she undertook . . . Jewish and Catholic, philosopher and contemplative, a soul woman-tender, man-strong, a witness to love and no less to truth."—we rather think he likes her and liked the book. In the same list is

THE FRUIT IN THE SEED (\$2.00) by Margaret Leigh and that Father John S. Kennedy liked: "In just over 120 pages she has told the story of her life (57 years to date) and that of her conversion to Catholicism and her becoming a Carmelite. This succinct beautifully written book teaches a lesson in economy of expression . . . Its power of evoking places, situations, moods, is extraordinary." He couldn't say fairer than that, could he?

STORM OF GLORY (\$3.00), John Beevers' biography of St. Thérèse of Lisieux, isn't new (except of course to those who haven't read it), nor is

THE COLLECTED LETTERS OF ST. THÉRÈSE (\$3.75) translated by F. J. Sheed, but we see no harm in reminding you of what *The Priest* said about these books: "No one who wants to know St. Thérèse can do without these two volumes." A number of things she carefully didn't mention in her Autobiography come to light in them.

THE COMPLETE WORKS OF ST. TERESA OF AVILA, translated by E. Allison Peers (3 vols., \$12 the set), should on no account be confused with the book above. Note that the translator and the price are different, as well as the saint. There are still more Carmelites lurking in our catalog (notably Father Bruno) but that is probably enough for you to be going on with.

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remains a mystery. Mr. Pohl makes a commendable effort to solve this problem but until more conclusive evidence is discovered, one feels that the theory has not been scientifically proved.

The reader will find of special interest the narrative of "The Hasty Grave," the vivid account of the voyage of Thorvald Ericson to Vinland and his explorations along the coast of Maine to Mt. Desert Island where the hardy Norwegian seamen encountered a band of Indians. Thorvald was mortally wounded in the ensuing battle and bade his comrades to place "a cross at his head and at his feet, and call it Krossaness forever after." Thus is recorded in the Saga the first Catholic burial in North America, in an area that later came to be known as "Jesuit Field."

This book contains many interesting observations on the famed stone tower at Newport, R. I., Norwegian artefacts found in Ontario and the Kensington runestone, dated 1362, indicating that the Norsemen penetrated a thousand miles inland, long before Columbus "discovered" America. It is to be hoped that Mr. Pohl's fascinating search into the past will encourage further investigation at Cape Cod and the Mt. Desert Island area.
RICHARD M. BRACKETT

THE HALO ON THE SWORD: St. Joan of Arc

By **Mary Purcell, Newman.** 308p. \$3

Joan of Arc rides again, this time through a biography that presents the well-known facts of the Maid's life in a somewhat fictionalized form. However lightened, it is still a somber story that can never fail to be bitter reading, but Mary Purcell's novel has one big reward: it shows the "ordinariness" of sainthood.

All the dramatic elements are here, from the Voices to the dreadful burning; but more fascinating than the shine on the halo or the flash of the sword is the orientation of this uncomplicated soul toward God. Jeanne of Dorémy is a saint who just happened to be selected for a dramatic place in history. In the midst of honors her favorite title was still the one given to her in childhood by a saintly nun—"Daughter of God."

The really unusual thing about Joan of Arc, as seen through the perceptive Irish eyes of this Catholic author, is not her capacity to lead armies when God wants her to lead them, nor to hear heavenly voices when He speaks to her through His archangel or other intermediaries—virginal martyrs, young girls like herself.

The thing that sets her apart is her simple love of God. She faces directly

towards Him. Nothing hinders her approach to Him. She has grown up under the care of a devout mother, next door to the Blessed Sacrament. She has served her Lord well, and out in the great world things are no different for her; she is drawn, like a bit of iron filing, straight to the magnet. When human nature shrinks from mistreatment and martyrdom, the weakness lasts only as long as it takes to re-anchor the will in the Will of God.

On the controversial subject of the blame for the burning, this Irish writer lets the English off comparatively lightly. They bought her and imprisoned her and shared in her trial and condemnation, but the arch-villain of the story is the trial judge, the malevolent Pierre Cauchon, Bishop of Beauvais. **MARJORIE HOLLIGAN**

ONE THOUSAND YEARS OF IRISH PROSE: Part I. The Literary Revival

Edited with an Introduction by **Vivian Mercier and David H. Greene.** Devin-Adair. 594p. \$6

In the United States, where an Irish consciousness is apt to be reduced to the Pat-and-Mike level, it is good to know that a compendium of Irish literature is being produced. Previously, the Devin-Adair Co. brought out Mrs. Hoagland's excellent *A Thousand Years of Irish Poetry*, and now we have the first volume of *One Thousand Years of Irish Prose*, paradoxically devoted to what is called "The Literary Revival," which belongs mainly to our own time. What is called the "Irish Literary Revival" is not a revival but the beginning of an Irish literature in English intended for Irish readers. The literature in English prior to this, with few exceptions like Davis, Mangan, Ferguson, was not intended primarily for Irish readers. A.E. (George Russell) maintained that this authentically Irish literature began with Standish O'Grady's *Bardic History of Ireland*, and he convinced the literary historian Ernest Boyd of this.

The first volume of *One Thousand Years of Irish Prose* is a far cry from *A Thousand Years of Irish Poetry*, in the first place because Irish prose in English has not the distinctiveness of Irish poetry in English. Mrs. Hoagland's volume gave a real expression of the Irish race and the Irish tradition; she was steeped in her subject and knew Irish poetry (as well as the Irish temperament) inside out.

The editors of the present volume, in spite of some happy selections, give the impression that they know their subject from the outside and never

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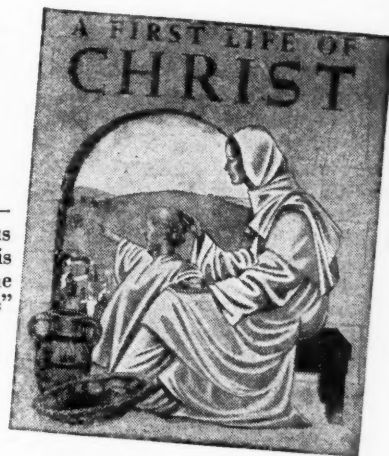
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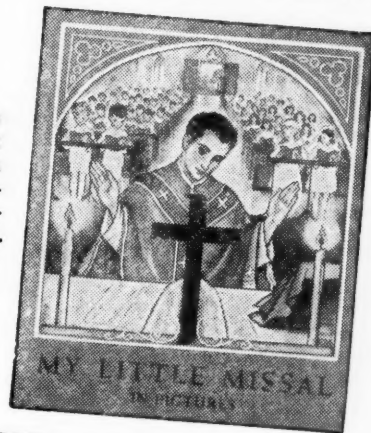
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got deep on the inside. The arrangement is artificial: every section is headed by a line from some poem of Yeats', such as "Old Eire and the Ancient Ways" and "This is no Country for Old Men"—which does not help the reader any. Then, the editors' Introduction leans towards the Anglo-Irish side in a way that almost amounts to partisanship. For some unexplained reason, "Anglo-Irish" has never been used to designate the descendants of English people who did not make themselves owners of estates. Who ever heard of Pádraic Pearse or Cathal Brugha, who were English on their fathers' side, being called Anglo-Irish? Irish literature is Irish just as American literature is American, and any departure from this concept is bound to lead to ambiguities.

The volume opens and ends with one-act plays of Yeats', *Cathleen Ni Houlihan* and *The Resurrection*, neither representative of Yeats' prose, which passed through various phases from *The Celtic Twilight* and *The Secret Rose* to his *Autobiographies*. *Cathleen Ni Houlihan* was a patriotic play that came out of the life and tradition of the people and went straight to their minds and hearts, but it is not at all characteristic of Yeats'

prose. *Resurrection* is inherently poetry and outstanding for the magnificent lyrics that are scattered throughout it.

Only three women writers are included, and of these, one, Margaret Barrington, is quite unrepresentative besides being unknown to most readers of Irish literature. There is nothing of Kate O'Brien, or Norah Hoult, or Alice Stopford Green. Among other writers conspicuous by their absence are the Revival's essayist and critic, John Eglinton, novelist Canon Sheehan, and dramatist George Fitzmaurice, whose striking one-act play, *The Pie Dish*, would have represented the wildly fantastic life that can be encountered in Ireland.

Younger contemporary writers like Frank O'Connor are better chosen than the older ones. No doubt this is because they are short-story writers and their qualities are easily recognized. But on one choice from the early writers of the Revival all discriminating readers will be in accord: a selection of impassioned historical pieces by Standish O'Grady. To read the essay on the Four Masters is to be made alive to the mythical and historical background which characterizes the Irish tradition.

MARY M. COLUM

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only in and through God do lovers find happiness instead of mere pleasure.

Unfortunately, Thibon begins on a level which requires more intellectual background and more asceticism than is common among those who need it most. This makes for heavy reading in the beginning, and for the possible misunderstanding of some of his statements about the use of sex. But he soon shows he has his feet on the ground and is aware of human weakness and self-deception.

The American clergy and educated laity would do well to absorb this book and share its contents with those less philosophically inclined, whose splendid lives need this intellectual complement. JAMES E. ROYCE, S.J.

Recommended for the biography shelf

WILLINGLY TO SCHOOL, by Hubert van Zeller (Sheed & Ward. \$3.25), is a delightful and provocative sketch of English school life by the well-known spiritual writer.

JOSEPH B. EASTMAN, SERVANT OF THE PEOPLE, by Claude Moore Fues (Columbia. \$5), follows the fortunes and details the civic philosophy of an expert in transportation and utilities, who was appointed under four successive Presidents to the Interstate Commerce Commission, and who served between 1933 and 1936 as Coordinator of the Emergency Transportation Act.

A BED FOR THE NIGHT, by Rufus Jarman (Harper. \$3.50), in addition to being social history of real value, is the very amusing account of E. M. Statler and his chain of hotels.

SAINTS FOR OUR TIMES, by Theodore Maynard (Appleton. \$3.50), is made up of brief lives of eighteen saints of the modern era from the Renaissance, with special application to today.

INQUIRING SPIRIT, by Kathleen Coburn (Pantheon. \$5), is a somewhat successful attempt to popularize Samuel Taylor Coleridge through a selection of his prose writings.

SO LONG TO LEARN, by John Masefield (Macmillan. \$3), is a record of the poet's life from boyhood to the years of literary fulfillment, and of the books and influences that shaped him.

CYCLONE IN CALICO, by Nina Brown Baker (Little, Brown. \$3.50), is the amazing biography of Mary Anne Bickerdyke and of her attempts to reform the U. S. Army field-hospital system during the Civil War.

HENRY IRVING, by Lawrence Irving (Macmillan. \$10), is an admirable re-creation of one of the greatest actors of the English stage and an account of his production methods.

NAPOLEON AT ST. HELENA, by Paul Fleuriot de Langle (Dutton. \$3.75), composed of the diaries of General Bertrand, kept from January to May, 1821, reveals Napoleon in his everyday moods, recounts the stages of his long illness and records his thoughts on things military.

WINSTON CHURCHILL, by Robert Louis Taylor (Dutton. \$4.50), is a slightly hero-worshiping account of England's great Prime Minister by an author who is known for his slick *New Yorker* writings.

GIVE THE MAN ROOM, by Robert J. Casey and Mary Borglum (Bobbs-Merrill. \$4.50), tells the life of the Danish immigrant who became famous for his immense sculpture group of four Presidents on Mt. Rushmore in South Dakota.

OUR LADY'S FOOL, by Maria Winoska (Newman. \$3), recounts the apostolic life and martyr's death of Fr. Maximilian Kolbe of the Order of Friars Minor Conventual, famous for his apostolate of the press and his devotion to Mary Immaculate, who gave his life in the infamous death camp at Oswiecim under the Nazis.

THE SHELBOURNE HOTEL, by Elizabeth Bowen (Knopf. \$4), is an "institutional" biography which tells in Miss Bowen's admirable style the story of the famous hotel in Dublin, Ireland.

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you do not believe," seem startling. Surely it was precisely because this man believed in Christ that he came seeking a miracle.

And consider for a moment the implications of the journey. With the boy sick unto death, the anxious father must have longed above all else to stay at his side. Those were desperate hours when the glazed eyes and the delirious babbling of the child told how near death was. Cana was twenty miles away. If the mission failed, the boy would be cold in death before the father saw him again. Only one motive could have induced the father to ride off that day—the strong conviction that his mission *would not* fail. And that conviction could only mean that he *believed* in Christ.

We are not prepared, therefore, to hear from our Saviour words which sound like a rebuke: "Unless you see signs and wonders, you do not believe." What is our Lord's meaning?

In the way Christ spoke, the reproach was of the gentlest and the

words carried encouragement rather than accusation. He looked upon the man—not on his dust-grimed cloak but into his heart. There He indeed saw faith, but an imperfect, ill-instructed faith. He saw, too, humility and devotedness, the qualities from which great faith can be produced. The Saviour's words, then, were gentle and kindly. And the man recognized the note of encouragement in our Lord's tone. His anxious, pleading eyes saw encouragement in the Saviour's countenance, for he pressed his request yet more earnestly—"Sir, come down before my child dies."

Jesus' reply was a challenge on which the officer's whole spiritual future depended: "Go thy way, thy son lives." He had come thinking that Jesus must travel down to Capernaum and stand at the boy's side to heal him. He was called upon to believe that the Saviour could cure the dying boy without leaving Cana. He had blurted out in breathless fear the need to hurry before death should

frustrate Christ's power. He must believe that Jesus' power was absolute—that the will of the Son of Man was stronger than death itself.

How completely did the father meet our Saviour's challenge! "The man believed the word that Jesus spoke to him, and departed." He showed no hesitation, dropped no hint for a "sign" that the incredible had happened. In a moment he was in the saddle again, riding home in joyous haste to celebrate his son's recovery. He surprised his servants by already knowing the news they rode out to bring him. He checked with them the hour of the boy's recovery, but rather with the air of arranging an order of known events than that of a puzzled man seeking for clues.

One more step in the father's spiritual progress—by far the most important—still remained. But with God's grace in his heart, it was not hard for this grateful and magnanimous man to realize that Jesus is the Son of God. "And he himself believed, and his whole household."

Thus this man is led from the mere belief that Jesus could cure his son on condition that He would come to visit the boy before death beckoned, to a firm faith in the whole doctrine and person of Christ.

And a man who ponders the gospel is left marveling at the ways of God—and examining the depth of his own faith.

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These Are Your Sons

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THEODORE MAYNARD, well-known Catholic writer, is the author of *The Odyssey of St. Francis Xavier*, *Henry VIII*, and *The Crown and the Cross*.

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MARJORIE HOLLIGAN, a former editor of a trade journal, contributes frequent articles to literary magazines.

REV. JAMES E. ROYCE, S.J., is in the philosophy department at the University of Seattle.

MARY M. COLUM is the author of *From These Roots and Life and the Dream*.

MARY L. DUNN, who has done graduate work in literature at McGill and Middlebury and the University of Maine, also reviews for *Books on Trial*.

FILMS

THE THIEF, as everyone within reach of its extensive pre-release publicity campaign probably knows, is a unique experiment: a sound movie made entirely without dialog. There is a school of thought among movie historians which holds that the best of the silent films, triumphing as they did over severe limitations, were works of art to a degree never achieved in the unrestricted medium of the "talkies." *The Thief* is likely to remind this group nostalgically of the good old days when movies were simple and direct, full of action and uncorrupted by the intrusion of speech.

Nevertheless, the picture is not to be confused with a silent film. It supplies all the sound effects that are required by the plot, including a woman's scream and a fit of hysterics by the principal character, and contains no subtitles or pantomime used artificially as a substitute for speech. What it attempts to do is simply to tell a story entirely in terms of situations which make no logical demand for dialog. To carry off this tall order the film relies heavily on melodrama and on contemporary phenomena which are both strikingly photogenic and extremely familiar to the public at large—namely, the methods used by spies and the counter-measures employed by Federal law-enforcement agencies.

The leading character (Ray Milland) is an atomic scientist, working in Washington, who has been turning over classified material to a Russian agent. When the story begins, he has apparently been doing this for some time and has a bad case of jitters. The picture takes him step by step through one foray into espionage—the nerve-jangling summons through a prearranged pattern of rings on the telephone, the wordless street-corner rendezvous, his near detection in the act of rifling his superior's safe—and then follows the piece of microfilm thus obtained as it passes from hand to hand onto foreign soil.

In the repetition of this pattern, an accident along the human transmission-belt brings the FBI onto the scene. What follows is more or less in the tradition of cinematic flight and pursuit, involving an effort to get out of the country, an electrifying but unlikely chase through the upper reaches of the Empire State Building and an ending which this department will not divulge.

The picture is a joint writing-producing-directing venture of Clarence Greene and Russell Rouse, the bright young men responsible for last year's *The Well*. They have shown great ingenuity in fashioning a scenario around the premise of speechlessness. Rouse, who directed, has also managed to make the proceedings both lucid and exciting, with a notable assist from cinematographer Sam Leavitt, whose camera work, both in conveying significant details and in making the film's actual locales carry their full atmospheric weight, is superb. And Milland's portrait of the traitor, while necessarily rather broadly drawn, is a convincing study of terrible mental anguish.

Yet, for adults the picture is simply an expertly contrived novelty rather than a significant screen milestone. It is likely to irritate by its inability to explore motives in handling an urgent theme as often as it fascinates by its canny surface pyrotechnics. (United Artists)

SON OF PALEFACE. Whatever else this Bob Hope vehicle is, it is no novelty. A burlesque western in Technicolor, it features a bravura assortment of jerry-built gags, some of them smutty, a collection of spritely but reminiscent songs and a disedifying and entirely predictable exploitation of Jane Russell. The only unusual feature is the appearance of Roy Rogers as a Federal agent who loves his horse and is impervious to feminine wiles. Rogers rather spoils this pleasantly tongue-in-cheek notion by playing it with a naive directness more appropriate for a cowboy riding the Republic range than for a straight man to a wordly-wise comic.

(Paramount)
MOIRA WALSH

THEATRE

AN EVENING WITH BEATRICE LILLIE, sponsored by Edward Duryea Dowling, starts off with Eadie and Rack, facing each other across two pianos, tossing chords and bits of melody back and forth as if engaged in musical tennis, and apparently having a lot of fun. A few minutes later the audience is having a lot more fun, as Miss Lillie, starred of course, and Reginald Gardiner, substarred or perhaps only featured—the subtleties of billing protocol often elude me—deluge The Booth with a tidal wave of highfalutin' clowning.

Since production credits are few, they may as well be mentioned at

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once. Mr. Dowling directed, and had hardly any work to do, as neither Miss Lillie nor Mr. Gardiner, exploiting their personal talents, appear to have required a great deal of direction. Rolf Gerard designed the economical but adequate settings. Miss Lillie is supported in several scenes by Xenia Bank, Florence Bray and John Philip, all of whom handle their roles admirably. Mr. Gardiner manages to get along without any help except some canned music and a fright of a wig.

Promoted as a two-actor aperitif, the production is a puffed-up floor-show, sans daiquiris and filet mignon. The viands and drinks are hardly missed, however, as both Miss Lillie and Mr. Gardiner prove themselves capable of providing sufficient merriement without the help of extracurricular diversions. They are superlative zanies who can entertain an audience on their own.

Some of Miss Lillie's songs are morally off-side, but those in the audience who are slow on the pick-up will hardly notice her delinquency. After all, she is Lady Peel, and members of the nobility never—well, hardly ever—stoop to indulgence in smut. Mr. Gardiner's skits are as chemically clean as a Punch and Judy show.

Mr. Gardiner also has the advantage of not having as many enthusiastic fans as Miss Lillie. The moment Miss Lillie opens her pretty mouth her devotees begin laughing, drowning out the punch lines of her gags. She is a resourceful comedienne, however, with an assortment of eloquent gestures that hardly require the help of words. Much of Mr. Gardiner's drollery consists of pantomime, too, and his burlesque of a symphony conductor is the craziest thing of its kind since Charles Laughton's tail coat split up the back in *Tales of Manhattan*.

THEOPHILUS LEWIS

PARADE

IF ROME, IN THE YEAR 313 A.D., had possessed a newspaper with an "Inquiring Reporter" column . . .

THE INQUIRING REPORTER

The Question

What do you think of the Emperor Constantine's recent edict legalizing the Christian religion?

The People Questioned

Individuals passing by the Temple of Jupiter.

The Answers

Fabius Aciselus: I will tell you, worthy reporter, exactly what I think. The edict is the sentence of death for our ancient Roman gods. I am a priest of the god Apollo, and I know how the Christians were emptying our temples even during the persecutions. For many years, the number of worshipers in my temple has been growing steadily smaller and smaller. The other temples have been similarly drained of adorers. If the trend to Christianity was so great when embracing it meant prison, torture and death, how much greater it will be now that the persecutions are no more. Our Roman gods are dying. A new God is rising over the Empire.

Julia Telius: There was a time when I hated and despised the Christians, but I no longer feel that way. Their heroic behavior in the arena has gradually changed my sentiments towards them. I have seen them in the Colosseum chanting their hymn "Christ will reign, Christ will conquer" as the lions approached, and continuing their chant even when the jaws of the beasts were crushing their bones. I have seen them being burnt alive, and in the midst of flames they were still singing, "Christ will conquer." I now admire the Christians very much, and thus am in accord with the edict.

Miltiades: When I tell you I am the Christian Bishop of Rome, the thirty-second successor of the Apostle Peter, you will know what I think of the edict. It fills my soul with joy. How different now is the state of affairs! No longer are we Christians considered criminals because of our faith. No longer must we hide ourselves in the catacombs in order to celebrate the Eucharist and distribute the Body and Blood of our Lord. And what attentions are now being showered upon us! To cite one example, the Empress Fausta has just given us the Lateran Palace to serve as our headquarters. Of a truth, Jesus Christ has conquered.

Sabinus Gaia: Speaking as an historian, I think the edict is a momentous turning point in human history. By this edict, the Empire admits that its three-century effort to destroy Christianity is a complete failure. The hitherto all-powerful Roman Empire has collided with something more powerful than itself. What is that something—that dynamic force behind these Christians? I do not know. At times, I have wondered: could they be right? Could that crucified Jew they worship really be God? Now, after the edict, I am wondering more than ever.

JOHN A. TOOMEY

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CORRESPONDENCE

Reading for pre-schoolers

EDITOR: Your Sept. 20 issue was full of interesting items, e.g., Fr. Kenny's study of the Mudd family, Fr. Gardiner's review of *Man on a Donkey*.

A special word of gratitude is due author and editors for Virginia Rowland's "Put God in your child's life" (AM. 9/20).

May I recommend Dr. Thomas Shields Catholic Education Series (Catholic University Press)? From these the mother can cull stories, songs and poems for the pre-schooler. The books themselves will become his treasured companions up to high school.

With *Finger Plays*, by Emilie Poulson (Lothrop, Lee and Shepard, New York), what the child imitates he begins to understand. A mother's ingenuity can improvise the pantomime for such Catholic masterpieces as Thompson's "Little Jesus."

It is still nice to be too poor to own a TV set. One can more easily live and think and play with the family.

Brooklyn, N. Y.

L.A.

Re Feature "X"

EDITOR: For some time I have felt that Feature "X" has been falling below AMERICA's standards. Mrs. Capstick's dramatization of "the strains and tensions of a mixed marriage" (10/4) is a case in point. Feature "X" should be dropped altogether or improved considerably.

EDWIN MCKEON

Philadelphia, Pa.

(We should welcome the opinions of other readers on articles like Mrs. Capstick's, which seemed to us worthy of publication. Ed.)

Raised eyebrow

EDITOR: Is it possible that in the "College quiz on VIP's" (AM. 9/20) not one student could identify Enver Hoxha? Incredible!

(BRO.) DANIEL HENRY, F.S.C.

Philadelphia, Pa.

EDITOR: After reading "College quiz on VIP's" in your Sept. 20 issue, I couldn't help thinking that the deplorable situation it reveals could be ameliorated if more college staff members would interest their students in AMERICA.

I find it ideal as a supplement to lectures and textbooks in my classes

in economics and labor relations, where it is required reading. It offers the students a knowledge of current events as interpreted in the light of Catholic social principles, and bridges the gap between economic theory and practical economic life.

BRUNO J. HARTUNG

Duquesne University
Pittsburgh, Pa.

Clergy discount

EDITOR: As a dealer in Catholic books and church goods may I wholeheartedly compliment Eugene P. Willing on his article "Catholic books: 'loss leaders'" (AM. 9/20). A reprint should be sent to every Catholic institution, rectory and convent in the United States. I do not think the clergy and sisters understand why it is so difficult for us to give them a 20-percent discount. Mr. Willing sets forth the reasons admirably.

This is a serious problem for the Catholic bookseller. I personally feel that it is our duty to maintain a good selection of Catholic books, but things like the clergy discount tend to lessen our enthusiasm.

JACK M. O'CONNOR JR.

San Diego, Calif.

Don't get us wrong

EDITOR: As a rule, I never have any difficulty with AMERICA's well-written editorials or articles, but I found your Oct. 4 editorial on *Commonweal's* masterly endorsement of Governor Stevenson a bit intriguing.

At one point, it seemed that you had written to gently reprove *Commonweal's* editors for identifying "withholding endorsement" with "intellectual and moral dishonesty."

At another point, you seemed to be writing to justify your own position in not endorsing a candidate. But the over-all impression your editorial made on me was that you were writing tongue-in-cheek, as though from behind the printed page you were whispering to all of us: "We're really not supposed to do this, but we also want to endorse Stevenson."

And I whisper back: "Me, too."

(REV.) LEON SULLIVAN, O.F.M.
Lake Village, Ark.

(No, our purpose was merely to try to explore the role of the Catholic press in dealing with party politics and to point out why nearly all Catholic publications avoid commitments to candidates. Ed.)

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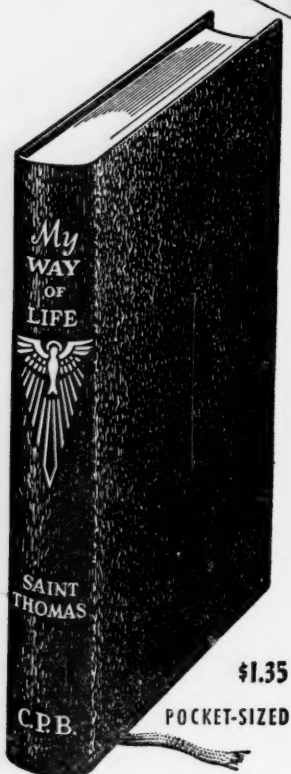
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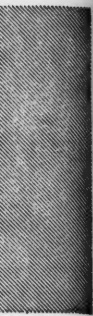


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